मन्थानभैरवतन्त्रम्
कुमारिकाखण्डः

Manthānabhairavatantram
Kumārikākhaṇḍaḥ

The Section concerning the Virgin Goddess
of the Tantra of the Churning Bhairava

Edited, translated and annotated by
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TEXT AND TRANSLATION

Volume Five

Chapters 48-69

Indira Gandhi National Centre for the Arts
New Delhi

D.K. Printworld (P) Ltd.
New Delhi

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मन्थानभैरवतन्त्रे कुमारिकाखण्डे

अष्टचत्वारिंशानन्दः

श्रीनाथ उवाच

श्रुतं देवि मया सर्वं भूमिकार्थमशेषतः[१] ।
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अलिना मण्डलं कुर्यात् पञ्चप्रणवविद्यया ।
व्यापकाय समुच्चार्य मध्ये[१६] पुष्पं[१७] प्रदापयेत् ॥ ६ ॥
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गुरुणा[२१] भ्रामयेत् पूर्वं[२२a] गुरुणा[२२b] भेदयेत् पुनः[२३] ।
गुरुणा[२४] स्थापयेत्[२५] तत्र गुरुरेको[२६] हि पञ्चधा ॥ ८ ॥

CHAPTER FORTY-EIGHT

The *Kramasūtra*

The Generation of the *Kramamaṇḍala* and the *Gurumaṇḍala*

Śrīnātha said:

O Goddess, I have heard everything concerning the realities on the planes of Yoga (*bhūmikārtha*). Now I want to hear the teaching of the *Sūtra* of the Rite of Adoration (*pūjāsūtra*). (1)

The venerable (goddess) Vakrā said:

O Lord, listen as I explain the procedure (*vidhi*) of the *Sūtra* of the Rite of Adoration (*pūjāsūtra*).[1] The Kula tradition (*āmnāya*) functions (*pravartate*) just by knowing this. (2)

The Generation and Worship of the Circle of Teachers (*Gurumaṇḍala*)[2]

O Lord of the gods, facing west and kneeling, one should fashion the Circle of Varuṇa.[3] (It should be made) in a special place (*mahāsthāna*) which is like this, namely, solitary, without people, beautiful, devoid of savage animals, insects that bite and out of sight of (uninitiated) fettered souls. (It should be) well hidden, strewn with heaps of flowers and fragrant with incense. (3-5ab)

First of all, one should make the square enclosure (of the *maṇḍala*) (*catuṣka*)[4] with good, unbroken threads. One should fashion the *maṇḍala* with liquor (*ali*) and the Vidyā of the Five *Praṇavas*.[5] Once (the adept) has uttered: "(I offer this to) the Pervasive One" (*vyāpakāya*), he should place a flower in the centre (of the *maṇḍala*). (The flower is) consecrated (*abhimantrita*) with the five seed-syllables (i.e. the *Praṇavas*) (and perfumed) with camphor, sandalwood and musk.[6] (5cd-7)

[7]First of all, the teacher should rotate (the flower) around (the *maṇḍala*) with (a single utterance of Navātman). The teacher should then pierce it with (Navātman). (Then) the teacher should establish it there (with Navātman). The one teacher is fivefold.[8] (8)

अथ चैतद्[२७] द्वयं युक्तं सामान्यैः पञ्चभिः क्षिपेत् ।
पुष्पं स्थण्डिलमध्ये[२८] तु पश्चिमाभिमुखं करम् ॥ ९ ॥
सहितं वामहस्तेन वामावर्तपरिभ्रमात्[२९] ।
पञ्चप्रणवमुच्चार्य[३०] तन्मध्ये[३१] पुष्पपञ्चकम् ॥ १० ॥

सामान्यैरासनपक्षं[३२] मुष्टौ[३३] चाङ्गुष्ठमग्रतः[३४] ।
अखण्डादि क्रमात् पञ्च[३५] पूजयेत विधानवित् ॥ ११ ॥

पश्चान्न्यासं[३६] तु नवधा[३७] अमृतादिविभागशः[३८] ।
उत्तरे[३९] विन्यसेत् सोमं[४०] सूर्यमीशानमण्डले[४१] ॥ १२ ॥
नैर्ऋत्ये[४२] विन्यसेत् कूटं[४३] बिन्दुचक्रं[४४] तु दक्षिणे[४५] ।
पूर्वे[४६] पुरन्दरं[४७] देवं[४८] वरुणं[४९] पश्चिमादिशि[५०] ॥ १३ ॥
वह्निकोणे[५१] न्यसेदग्निं[५२] वायुकोणे चलं[५३] न्यसेत्[५४] ।

ततो हस्तं समुद्धृत्य कनिष्ठाङ्गुष्ठमध्यमाः[५५] ॥ १४ ॥
मुद्रात्रितययोगेन[५६] मेखलात्रितयं क्रमात्[५७] ।
करयोरधः[५८] कर्तव्यं[५९] नवमं बीजनायकम् ॥ १५ ॥
श्रीनाथं पूजयेन्मध्ये पुष्पांजलिभिः[६०] पञ्चभिः ।

दक्षिणे तु[६१] तथा[६२] वामे[६३] अलिना मण्डलद्वयम्[६४] ॥ १६ ॥
वामावर्तेन कर्तव्यं नाभ्यां[६५] बीजद्वयं न्यसेत् ।
प्राणबीजं न्यसेद् वामे नाभिदक्षिणतो[६६] न्यसेत् ॥ १७ ॥
आसनं तु समाख्यातं वटुकेश्वरयोगिनी[६७] ।

मुद्रामण्डलस्याग्रे तु मण्डलं[६८] च पृथक् पृथक्[६९] ॥ १८ ॥
पञ्चादि विन्यसेद् बीजान्[७०] इतीष्टौ[७१] कारयेत् सदा ।
तत्रैव पश्चिमे मार्गे पञ्चाङ्गुले च[७२] मण्डले ॥ १९ ॥

Now one should place a flower in the centre of the sacrificial ground[9] along with the two (sandalwood and liquor) with the usual (*sāmānya*) five (offerings).[10] (The right) hand is facing west in order to rotate (it), along with the left hand, in an anti-clockwise direction (*vāmāvarta*). (Then) having uttered the Five *Praṇavas* (place) five flowers in the middle of that (*maṇḍala*).[11] (9-10)

The seat portion (is purified) by means of the usual (Five *Praṇavas*). (Then) the one who knows the procedure should worship the five (sections of the *maṇḍala*) beginning with (the Point in the centre which is) the Unbroken (Circle)[12] and the rest in due order from the tip of the thumb (and then the other fingers) in the (clenched) fist. (11)

Then, after that, (one should perform) the ninefold deposition (*nyāsa*) (of the letters of Navātman), starting with Nectar (Sa), part by part. One should deposit the Moon (Sa) in the north and the Sun (Ha) in the Circle of Īśāna (in the north-east). The Peak (KṢa) should be deposited in the south-west, the Circle of the Drop (Ma) in the south, the god Purandara (La) in the east and Varuṇa (Va) in the western direction. Fire (Ra) should be deposited in fire's corner (in the south-east) and Wind (Ya) in Wind's corner (in the north-west).[13] (12-14ab)

Then one should take up (one's) hand, the little finger, the thumb and the middle finger. (One should then fashion) the three enclosing circumferances (*mekhalā*) in due order in association with the three Gestures. The lord of seed-syllables, the ninth, should be placed below the two hands. Śrīnātha should be worshipped in the centre with five handfuls of flowers. (14cd-16ab)

The Generation and Worship of the Maṇḍalas of Vaṭuka and the Yoginī

By moving round in an anti-clockwise direction, one should fashion two *maṇḍalas* with liquor, (one) in the south and (one) in the north. One should (then) deposit two seed-syllables in the center (*nābhi*) (of the two *maṇḍalas*). The seed-syllable of the vital breath should be deposited in the (*maṇḍala*) on the left and in the center (*nābhi*) of the one on the right.[14] (Thus) the seat (of) Vaṭukeśvara (and the) Yoginī has been explained.[15] (16cd-18ab)

One should deposit the five seed-syllables and the rest in front of the *Maṇḍala* of Gesture (*mudrāmaṇḍala*) and each *maṇḍala* separately. One should always cause this to be done in the course of the sacrifice (*iṣṭi*). (It should be done) there itself, on the western path, in the *maṇḍala* of five fingers. (18cḍ-19)

बिन्दुना सह[७३] शक्त्याख्य[७४] कूटं मध्ये विनिक्षिपेत् ।
एव[७५] कूर्मासनस्थेन नवमण्डलमण्डितम् ॥ २० ॥
गुरुमण्डलमेवं हि[७६] आख्यातं च त्रयोलिषु[७७] ।

तोयं गन्धमलि[७८] पुष्पं पिशितं चार्घधूपकम्[७९] ॥ २१ ॥
संपूर्णं कारयेत् पात्रं दक्षहस्तेन त्वनघ[८०] ।

दक्षेण[८१] दण्डमुद्रां तु क्षेत्रपालस्य दक्षिणे[८२] ॥ २२ ॥
उत्तरे योगिनीनां[८३] तु वामहस्तेन सुन्दर[८४] ।
पात्रं दक्षकरे कृत्वा स्थाप्य मण्डलमध्यत: ॥ २३ ॥
बलित्रयमिदं दत्वा आचमनं च तत: पुन:[८५] ।
उपविश्यासनं[८६] बध्वा शम्भुशक्तिं तु[८७] विन्यसेत् ॥ २४ ॥

कराभ्यां[८८] पञ्चधा न्यस्त्वा[८९] शुद्ध्यर्थं[९०] दहनं तथा[९१] ।
तडिद्विद्युत्स्वरूपेण[९२] कारयेत् करसंपुटम् ॥ २५ ॥

आप्यायनं कराभ्यां तु उत्तानाभ्यां समभ्यसेत् ।
सविसर्गेण[९३] चन्द्रेण[९४] मन्त्रपादेन[९५] कारयेत् ॥ २६ ॥
कालानलसमप्रख्यं पश्चादस्त्रं[९६] तु भ्रामयेत् ।[९७]
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धर्माधर्मौ[१०१] परित्यज्य अधश्चोर्ध्व[१०२] प्रपीडयेत् ।
अधोमुखं तु यत् पद्मं[१०३] रक्तं विकसितं स्मरेत्[१०४] ॥ २८ ॥[१०५]

तत्र मध्ये महालक्षं चन्द्रकोटिसमप्रभम्[१०६] ।
विद्रुमाकाररूपेण[१०७] महावह्निशिखा इव[१०८] ॥ २९ ॥

One should place the Peak (seed-syllable) called Energy, along with the Drop (AIṀ), in the middle.[16] In this way, along with the one who is on the tortoise seat,[17] (the *maṇḍala*) is adorned with nine *maṇḍalas*. (Thus) the *Gurumaṇḍala*, which is (common to all) the three Lineages (*oli*), has been explained. (20-21ab)

O sinless one, one should cause the (sacrificial) vessel to be filled with the right hand with water, perfume, liquor, flowers, meat and incense offered as libation.[18] (21cd-22ab)

(One should make) the Gesture of the Stick with the right (hand) for the guardian of the field in the south.[19] O handsome one, with the left (it is offered) to the Yoginīs in the north.[20] Taking the (sacrificial) vessel in the right hand and placing it in the centre of the *maṇḍala*, and having made three animal offerings, then rinsed (one's) mouth,[21] sat down and assumed a sitting posture, one should deposit Śambhu's energy[22] (AIṀ). (22cd-24)

The Preliminary Purifying Depositions

The Movement of the Vital Breath that Burns and Nourishes

Once one has made the deposition five times with both hands[23] in order to purify (oneself) and (so that) the burning (away of impurities may take place), one should unite the hands into the form of a flash of lightning. (25)

One should (then) practice nourishment (*āpyāyana*) with the two hands (flat and) turned upwards.[24] This should be brought about with a part (*pāda*) of the mantra[25] along with the Moon and emission (*visarga*). After that one should move the Weapon, which is brilliant like the Fire of Time, (around the *maṇḍala*).[26] Ciñciṇī's Gesture is fiery and bears Ciñciṇī's Command. (26-27)

Once abandoned both the lawful (*dharma*) and the unlawful (*adharma*),[27] one should squeeze (the vital breath) above and below. One should recall the red, blooming lotus which faces downward.[28] (28)

There, in the centre, is the Great Goal, whose light is like that of ten million moons. Its form is that of coral and it is like the flame of a great fire.[29] (29)

मध्यनाडीप्रवाहेन[१०९] शक्त्यूर्ध्वे[११०] नीयते परे ।
शनैः[१११] शनैर्दह्यमाना[११२] यावत्[११३] समरस[११४] पदम् ॥ ३० ॥
दहनं तावदाख्यातं[११५] दग्धे[११६] देहे[११७] लयं व्रजेत् ।

पुनराप्यायनं[११८] मूर्ध्नः[११९] शमनान्तात्[१२०] परा कला[१२१] ॥ ३१ ॥
श्रवन्ती परमा सूक्ष्मा[१२२] मृणालतन्तुरूपिणी[१२३] ।
चिन्तयेन्नाडिमध्यस्था[१२४] यावद् वै[१२५] जन्ममण्डलम् ॥ ३२ ॥

तावदाप्यायनं शम्भो[१२६] कृत्वा न्यासमतः परम्[१२७] ।
करमध्ये[१२८] मूर्तिपक्षं[१२९] आज्ञां[१३०] मुष्टिद्वये[१३१] न्यसेत् ॥ ३३ ॥[१३२]

कराग्रे[१३३] ऊर्ध्ववक्त्रं[१३४] तु मूर्धमङ्गुष्ठके[१३५] न्यसेत् ।[१३६]
तर्जनी[१३७] पूर्ववक्त्रं[१३८] तु मध्यमायां[१३९] तु दक्षिणम्[१४०] ॥ ३४ ॥
उत्तरोऽनामिकायां[१४१] तु पश्चिमं तु कनिष्ठिके[१४२] ।

अङ्गुष्ठे[१४३] हृदयं न्यस्य[१४४] उत्तमाङ्गं तु तर्जनी[१४५] ॥ ३५ ॥
शिखा[१४६] वै मध्यमायां तु[१४७] कवचं तु अनामिके[१४८] ।
नेत्रं[१४९] वै कन्यसायां[१५०] तु अस्त्रं[१५१] तु करपृष्ठतः[१५२] ॥ ३६ ॥
करन्यासमिदं[१५३] प्रोक्तं मूर्तिपक्षादितः[१५४] क्रमात् ।

हृदये[१५५] विन्यसेन्मूर्तिं[१५६] मूर्धादिचरणावधिम्[१५७] ॥ ३७ ॥[१५८]
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मस्तके मूर्धवक्त्रं[१६१] तु पूर्ववक्त्रं[१६२] मुखे[१६३] न्यसेत् ॥ ३८ ॥

Energy is led upwards[30] by the current of the Central Channel into the supreme (level). She is gradually burnt up (*dahyamānā*) (in the course of her upward movement) until (she reaches) the plane of unity (*samarasa*). Thus, the burning process (*dahana*) has been explained. When the body has been burnt away (everything) dissolves away (into the transcendent). (30-31ab)

Then, again, (one should practice the phase of) nourishment (*āpyāyana*). (This is done by means of) the Supreme Energy which flows from the head at the end of the process of the quelling (of impurity) (*śamanāntāt*) (which takes place in the previous phase). In the form of a lotus fibre, it is supremely subtle. One should imagine (this energy) to be located in the centre of the (middle) nerve (filling it) up to the Circle of Birth (in the genitals). (31cd-32)

The Deposition on the Hands of the Goddess's Faces and Limbs[31]

O Śambhu, having brought about this much fulfilment (*āpyāyana*), (one should) then (perform) the deposition. The aspect (of the goddess corresponding to her sonic) form (*mūrtipakṣa*) is in the middle of the hand. The Command should be deposited in (between) the two clenched fists. (33)

1) The upper face (of the goddess) is on the front of the hand. 2) The head should be deposited on the thumb. 3) The index finger is the eastern face. 4) The southern (face is) on the middle finger, 5) the northern (face is) on the ring finger and 6) the western (one is deposited) on the little finger. (34-35ab)

1) The Heart is deposited on the thumb, 2) the Head is (represented by) the index finger, 3) the Topknot is on the middle finger, while 4) the Armour is (placed) on the ring finger. 5) The Eye is on the little finger, while 6) the Weapon is on the back of the hand. This is said to be the deposition on the hands. It proceeds in due order from the aspect of the goddess's (sonic) form onwards.[32]
(35cd-37ab)

The Deposition of the Stick of the Limbs and Faces of the Goddess on the Body

The form (*mūrti* of the goddess), beginning with the head up to the feet, should be deposited in the Heart. The upper face (of the goddess), which is at the End of Energy, is said to be the Principle of the Command. The Wheel of the Head is on the head, while the eastern Wheel should be deposited on the face.
(37cd-38)

दक्षिणं हृदि मध्ये तु उत्तरं गुह्यमण्डले[१६४] ।
पादाभ्यां पश्चिमं वक्त्रं दण्डन्यासं प्रकीर्तितम्[१६५] ॥ ३९ ॥

पुरोर्ध्वे[१६६] ऊर्ध्ववक्त्रं[१६७] तु मूर्ध[१६८] मूर्धनि[१६९] विन्यसेत्[१७०] ।
पूर्वतः पूर्ववक्त्रं तु[१७१] दक्षिणे दक्षिणाननम्[१७२] ॥ ४० ॥
उत्तरे चोत्तरं न्यस्य[१७३] पश्चिमे पश्चिमं[१७४] न्यसेत्[१७५] ।[१७६]

हृदये[१७७] हृदय[१७८] न्यस्य[१७९] शिर[१८०] शिरसि[१८१] विन्यसेत् ॥ ४१ ॥
शिखायां तु[१८२] शिखा[१८३] न्यस्य[१८४] सर्वाङ्गेषु तनुत्रकम्[१८५] ।
नेत्रं वै नेत्रयोर्न्यस्य[१८६] अस्त्रं तु करपृष्ठतः ॥ ४२ ॥
कुजान्यासमिदं[१८७] कृत्वा[१८८] पश्चात् पात्रं[१८९] तु विन्यसेत् ।

धूपं चैव[१९०] तथाधारे अर्घं[१९१] श्रीकारमण्डले[१९२] ॥ ४३ ॥
प्रसादेन भवेद् गन्धं रावस्य[१९३] कुसुमानि च[१९४] ।

ह्सौंकारं[१९५] मण्डलस्यान्ते वरुणे[१९६] तु समुच्चरेत्[१९७] ॥ ४४ ॥
अस्त्रेण शोधयेत्[१९८] सर्वं कवचेनावगुण्ठयेत्[१९९] ।
आप्यायनं[२००] तु नेत्रेण कारयेद्[२०१] धेनुमुद्रया[२०२] ॥ ४५ ॥

मालिन्यादि न्यसेद्[२०३] पश्चाद् यथा भवति तच्छृणु ।
मालिनी[२०४] शब्दराशिश्च त्रिविद्याघोरिकाष्टकम् ॥ ४६ ॥
द्वादशाङ्गसमुद्भूतं षडङ्गं रत्नपञ्चकम्[२०५] ।
श्लोकद्वादशिका[२०६] माला पादादौ शिखयावधिः[२०७] ॥ ४७ ॥
मेखलायां[२०८] न्यसेद् देव विलोमेनोपदेशतः[२०९] ।

The southern (face should be deposited) in the centre of the Heart and the northern one in the Secret Circle (of the genitals). The western face (is represented) by the two feet. (This) is said to be the Deposition of the Stick (*daṇḍanyāsa*).[33] (39)

Initially, one should deposit the upper face (of the goddess) above, the head on the head, the eastern face in the east, the southern face in the south and, having deposited the northern one in the north, deposit the western one in the west. (40-41ab)

Once one has deposited the Heart (of the goddess) in the Heart, one should deposit (her) Head on the head. Once the Topknot has been deposited on the topknot, the Armour is (deposited) on all the limbs. Once the Eye has been deposited on the two eyes, (deposit) the Weapon on the back of the hands.[34] Once this, the Deposition of Kujā, has been performed, one should then deposit the sacrificial vessel (*pātra*).[35] (41cd-43ab)

Incense (is offered) to the Foundation and the liquid offering (*argha*) to the *maṇḍala* of the goddess (*śrīkāramaṇḍala*). Scent (is offered) with (the seed-syllable) called Prasāda (HSAUṀ) and the flowers with (the syllable called) Sound (Rāva) (AIṀ). (43cd-44ab)

(The syllable) HSAUṀ should be uttered within the *maṇḍala* of Varuṇa. Everything should be purified with the Weapon and should be enveloped with the Armour. Fulfilment (*āpyāyana*) should be brought about by means of the Eye along with the Gesture of the Cow.[36] (44cd-45)

The Sixfold Deposition

Afterwards one should deposit Mālinī and the rest. Listen to how that is (done). 1) Mālinī, 2) the Assembly of Sounds, 3) the Three Vidyās and 4) the Octad of Aghorikā, 5) the six-limbed generated from the twelve-limbed and 6) the Five Jewels.[37] O god, the garland of the Twelve Verses (that extends) from the feet up to the topknot should be deposited on the girdle (*mekhalā*) in the reverse order, in accord with the teaching. (46-48ab)

ब्रह्मसूत्रोज्ज्वला[२१०] शम्भो[२११] स्कन्धोभौ तद्ग्रहान्वितौ[२१२] ॥ ४८ ॥
षोडशग्रन्थिसंयुक्तं नवात्मानन्दनन्दितम् ।
मुखकोशं च विन्यासं[२१३] इष्टं चैव[२१४] पटार्गलम्[२१५] ॥ ४९ ॥

षोढान्यासं समाख्यातं भेदैः षोडशभिः[२१६] स्थितम् ।
षोढान्यासमिदं कृत्वा क्रममण्डलमुद्धरेत् ॥ ५० ॥
गुरुमण्डलमेवं हि आख्यातं पश्चिमान्वये ।

श्रीवक्रा उवाच[२१७]

गुरुमण्डलनिर्मुक्तः[२१८] कारयेत्[२१९] गुरुमण्डलम्[२२०] ॥ ५१ ॥
त्रिःकाल[२२१] कूटनाथेन तत्र[२२२] पञ्चकमारुहेत् ।
युग्मभेदं ततो[२२३] नाथ अन्तरङ्गे[२२४] समभ्यसेत्[२२५] ॥ ५२ ॥

महाबलविनियुक्त[२२६] बलिद्वयं[२२७] समुद्धरेत् ।
मुद्राबन्धसमायुक्त[२२८] प्रसादं[२२९] तव खण्डितम् ॥ ५३ ॥

लब्ध्वा[२३०] कारुण्यमुदयं[२३१] पश्चाद्[२३२] देहे[२३३] परिग्रहम्[२३४] ।
अन्तरङ्गेण[२३५] सूत्रेण ज्ञानसूत्रेण भेदितम् ॥ ५४ ॥

O Śambhu, (the goddess) is brilliant with (her) Brahminical thread as are (her) two shoulders with Tadgraha. (The thread) has sixteen Knots[38] and is joyful with the bliss of the Navātman. (Such is) the deposition that is the treasure transmitted by word of mouth (*mukhakośa*). It is the preferred one which serves as the chain (that fixes the body) and the cloth (that covers it) (*paṭārgala*).[39] (48cd-49)

[40]The Sūtra of the Teaching (*Upadeśasūtra*): The Generation and Worship of the *Kramamaṇḍala*

The Worship of the *Gurumaṇḍala* and the Guardians

The sixfold deposition with sixteen divisions has been explained. Once one has performed this sixfold deposition, one should generate (*uddharet*) the *Kramamaṇḍala*. This is (also) said to be the Circle of Teachers (*Gurumaṇḍala*) in the Western Tradition. (50-51ab)

The venerable (goddess) Vakrā said:

One who has been liberated (that is, initiated) by the assembly of teachers should fashion the Circle of Teachers. There, one should project the Triple Time and the Pentad along with the Lord of Peak (syllables). O Lord, one should then place the Division of the Couple (*yugmabheda*)[41] onto (the Point in) the inner precinct. (51cd-52)

One should generate two animal offerings for the guardians (*mahābala*).[42] (The *maṇḍala*, which is) your temple, is in sections and has the configurations (*bandha*) of the (ritual) gestures (*mudrā*). (53)

The Penetration of the Goddess into the Body, the Rise of Kuṇḍalinī and the Purifying Depositions

Once one has received (the teacher's) compassionate grace (*kāruṇya*)[43] the dawning (*udaya*) (of the Command takes place) and then the retinue (of deities) (*parigraha*) in the body. (This retinue) is divided up with the inner thread, the thread of knowledge. (54)

सूत्रज्ञानविनिर्मुक्तो भेदयेत् कूटमण्डलम्[२३६] ।
कूट[२३७] जप्त्वा[२३८] लक्षमेकं मन्त्रजापसमाहित:[२३९] ॥ ५५ ॥
पुरावेशं ततो देहे गह्वरस्यापि वर्तनम् ।

तत्[२४०] गह्वरं तथा देहे स्वात्मन:[२४१] बहि:[२४२] कारयेत् ॥ ५६ ॥
परदेहे[२४३] समुत्तीर्ण[२४४] परदेहात् समुद्धरेत् ।

समूर्ते[२४५] च परे तत्त्वे पदं पदं द्विकं द्विकम् ॥ ५७ ॥
त्रिकं त्रिकं चतुष्कं तु[२४६] चतुष्कं षट्कमेव च ।
षट्कं च अपरं[२४७] भित्त्वा भित्त्वा स्थाने पृथक् पृथक् ॥ ५८ ॥
कुटिलां[२४८] पूर्वमास्थाय * * करेण पञ्च च ।

पूर्णिमान्त्यस्फुरं[२४९] कृत्वा अमावस्या[२५०] प्रवर्तते ॥ ५९ ॥
पक्षद्वयविनिर्मुक्ता[२५१] मध्ये[२५२] प्रतिपदा स्मृता ।

आज्ञामृतप्रवाहेन सकलीकृतविग्रह: ॥ ६० ॥
पञ्चचक्राणि वै हित्वा षष्ठं पूर्व[२५३] निरामयम् ।
विन्यसेत्[२५४] ज्ञानमासाद्य तस्यैते पञ्च व्यापका: ॥ ६१ ॥

सृष्टिक्रमेण सततं संहारेण[२५५] तु योगिनाम् ।
तत्राङ्गानि[२५६] समुत्सृज्य[२५७] उपाङ्गानि[२५८] तु विन्यसेत् ॥ ६२ ॥
ओलित्रितयभेदेन मुद्रात्रयं तु[२५९] विन्यसेत् ।

मुद्रात्रिकं पुरा न्यस्त्वा क्रममण्डलमुद्धरेत् ॥ ६३ ॥
गह्वरं चालिखेत् पूर्वे गह्वरेणापि[२६०] भेदयेत् ।
ऊर्ध्वतो[२६१] गह्वरेणापि वृत्तराजेन वेष्टयेत् ॥ ६४ ॥
चतुर्विंशतितत्त्वैश्च संभृतं कारयेत् तदा ।
दलान्यष्टौ क्रमेणापि दिशासु[२६२] विदिशासु च[२६३] ॥ ६५ ॥
मेखलात्रितयं बाह्ये क्रमेण परिवर्तयेत् ।

One who has been liberated by the knowledge of the *sūtra* should pierce the *maṇḍala* of the Peak (seed-syllable). Once one who is attentively engaged in repeating mantra repeats the Peak (syllable) one hundred thousand times, (the deity) enters the body (*purāveśa*) and the grid (*gahvara*) (of the Yoni) also (comes to) reside there. (55-56ab)

One should then externalise the grid (of the Yoni) within one's own body. It has descended into the Supreme Body and one should generate it (*samuddharet*) from the Supreme Body. (56cd-57ab)

There are two parts (*pada*) each in the Supreme Principle and within (its) form (*samūrta*). (Next come) two triads, two quaterneries and a hexad. Once one has pierced through the other hexad and (each group) individually in (its own) place and laid hold of (Kuṇḍalinī), the crooked (goddess), **** (?)[44] (then come) the five. (57cd-59ab)

After the last radiant pulse of the Full Moon has been generated, the New Moon begins. Free of the two polarities (*pakṣa*), it is said to be the first lunar day (*pratipadā*) (that occurs) in the centre (between them).[45] (59cd-60ab)

(The yogi) whose form has been energized (*sakalīkṛta*) with the current of the nectar (of the goddess's) Command should, first of all, after abandoning the five Wheels, deposit (his) consciousness (*jñāna*) in the sixth, flawless one. Once he has achieved this, these five pervade it. (60cd-61)

(This takes place) constantly (for the common man) in accord with the sequence of emanation and for yogis in accord with that of reabsorption. There, (in that case), one should deposit the secondary limbs (of the goddess), having set aside the (primary) ones. One should deposit the three Gestures in according with the division of the three lineages (*oli*).[46] (62-63ab)

The *Kramamaṇḍala*, Projection of the Mantras into it and Worship

Having deposited the three Gestures first,[47] one should (then) generate the *Kramamaṇḍala*. Draw a (triangular) grid (*gahvara*) (facing) east and then conjoin it with (another such) grid. Envelop it above with a (third) grid (*gahvara*), which is the king of circles (*vṛttarāja*). Then one should equip it with the twenty-four Principles. Again, (one should make the deposition) of the eight petals in the primary and secondary directions, in due order. One should (then) successively, surround (the *maṇḍala*) externally with three girdles (*mekhalā*). (63cd-66ab)

चतुरस्त्रं[२६४] पुरं कृत्वा[२६५] विभज्य तदनन्तरम् ॥ ६६ ॥
मध्ये खपुष्पं संस्थाप्य उपदेशेन गह्वरम् ।
इत्युक्तं मण्डलं नाथ[२६६] तत्र लक्ष्मीं[२६७] समुद्धरेत् ॥ ६७ ॥
पश्चात् पात्रत्रयं देव पुरस्थाने[२६८] समुद्धरेत् ।

पञ्चब्रह्मविभागेन आदौ वामे प्रकल्पयेत् ॥ ६८ ॥
तत्र मन्थानभेदेन[२६९] उपदेशं[२७०] तु पञ्चधा ।

तत्रानन्दपुरे[२७१] मध्ये समयं तस्य विन्यसेत् ॥ ६९ ॥
हृष्टिं[२७२] तुष्टिं तदा कृत्वार्घपात्रं[२७३] तु दक्षिणे ।

अर्घपात्रविनिर्मुक्तो गायत्र्या भेदितं तत:[२७४] ॥ ७० ॥
अर्घं परमबीजेन[२७५] शिवेन सह अर्चयेत्[२७६] ।

पुष्पधूपादि यत् किञ्चित्[२७७] स्वविधिषु[२७८] यथाक्रमम् ॥ ७१ ॥
सर्वसंभारमेतद्धि[२७९] अन्तर्यागे समुद्धरेत् ।

गुर्वोघं ओलिपीठं[२८०] तु पुष्पसंकेतकं[२८१] स्मरेत् ॥ ७२ ॥
तेष्वध:[२८२] पूजयेदात्मा[२८३] ओलिपीठादित: क्रमात् ।
यावत् पीठचतुष्कं तु तेषां देशचतुष्टयम्[२८४] ॥ ७३ ॥
चत्वारो नायका:[२८५] सिद्धा ओलिपीठादित: क्रमात् ।

ॐकारे पञ्चमं नाथं आज्ञाषट्कं क्रमेण तु ॥ ७४ ॥
अग्रकोणं[२८६] समारभ्य पूर्वादौ यावन्मध्यमम्[२८७] ।
पुन: सिद्धास्तु चत्वार: पूर्वपीठादित: क्रमात्[२८८] ॥ ७५ ॥
योगिनीगणमेवं हि सिद्धस्थानेषु[२८९] पूजयेत् ।

त्रिकं त्रिषु च कोणेषु पूजयेदुपदेशत: ॥ ७६ ॥
सप्ताविंशतिभेदानि[२९०] वक्त्रषट्कं[२९१] क्रमेण तु ।

O Lord, once the square city (which encloses the *maṇḍala*) has been fashioned and then divided, and it and the Sky Flower have been placed in the centre in accord with the teaching, it is (then) called the grid (*gahvara*) or *maṇḍala* . One should generate Lakṣmī there (within it). After that, O god, one should generate the three vessels in the location of the *maṇḍala* (*pura*). (66cd-68ab)

One should imagine (them) to be in front and on the left in accord with the division of the five Brahmās. According to the division of the Churning (Bhairava), the teaching there is fivefold. (68cd-69ab)

One should deposit his Samayā (Vidyā) there, in the middle of the (*maṇḍala*) (which is) the City of Bliss. Then making (oneself feel) happy and content, the vessel of the sacrificial offering (*arghapātra*) (should be placed) on the right. (69cd-70ab)

Then, free of the sacrificial vessel, he should worship the libation (*argha*) (it contains) with the Gāyatrī (mantra) and the supreme seed-syllable along with Śiva. (70cd-71ab)

All the flowers, incense and the like (that are offered) in one's own rites in accord with the liturgy (*krama*), (form a part) of the aggregate of ritual offerings (*saṁbhāra*) that should be generated in the inner sacrifice. (71cd-72ab)

One should recollect the current of the teachers, the sacred seat of the lineages (*oli*) and the Convention of the Flower.[48] Below them, one should worship the Self and then the lineages, sacred seats and the rest, in due order. (One should do this) up to the four sacred seats and their four locations (*deśa*) and the four Siddhas who are (their) lords, in accord with the lineages, the sacred seats and the rest in due order. (72cd-74ab)

The fifth lord is in the (sacred seat of) the letter OM. (Then comes), in due order, the Hexad of the Command beginning with the corner in front, in the east, until (one reaches) the one in the centre. Then again, the four Siddhas, starting from the sacred seat in the east onwards, in due order. One should worship the troupe of Yoginīs in the locations of the Siddhas. (74cd-76ab)

One should worship the Triad in the three corners (of the triangle), in accord with the teaching, the twenty-seven divisions (of the Krama) and the six faces, in due order. (76cd-77ab)

ऊर्ध्ववक्त्रं[२९२] कोटिमध्ये[२९३] मूर्ध्न[२९४] चोर्ध्वमात्रत:[२९५] ॥ ७७ ॥
पूर्वं तदस्त्रकोणे[२९६] तु दक्षिणे दक्षमाननम्[२९७] ।
उत्तरे वामवक्त्रं स्यात्[२९८] मध्ये पश्चिममाननम् ॥ ७८ ॥

हृदयं कामरूपे तु शिर: पूर्णगिरौ स्मृत:[२९९] ।
शिखा जालन्धरे पीठे कवचं तिस्रपीठके ॥ ७९ ॥
नेत्रं[३००] चैवार्धचन्द्रे[३०१] तु[३०२] अस्त्रं वै बिन्दुमण्डले ।

मध्ये आज्ञा प्रपूज्या[३०३] च द्वात्रिंशार्णा[३०४] कुरूपिणी ॥ ८० ॥
दलेषु[३०५] पूर्वमारभ्य[३०६] वामावर्ते कुलाष्टकम्[३०७] ।

मेखलायां[३०८] पुरुषौघं[३०९] भेदैश्च पञ्चविंशति:[३१०] ॥ ८१ ॥
उपदेशेन वै[३११] ज्ञात्वा मण्डलान्यष्टविंशति: ।
तृतीयमेखलायां[३१२] तु चतु:षष्टिस्तु देवता:[३१३] ॥ ८२ ॥

सर्वौघं[३१४] प्रथमं सारं क्रमौघं[३१५] तु द्वितीयकम् ।
विद्यौघं[३१६] च तृतीयं स्यात् कुलौघं[३१७] तु[३१८] चतुर्थकम् ॥ ८३ ॥
पञ्चमं पुरुषौघं[३१९] तु षष्ठं दिव्यौघमुत्तमम्[३२०] ।

विद्यौघं[३२१] षड्विधाभिन्नं[३२२] ज्ञात्वा यजनमारभेत् ॥ ८४ ॥
ओघान्येव[३२३] दिशान्यष्टौ[३२४] पूर्वादारभ्य तु क्रमात् ।

क्षेत्राण्याष्टौ[३२५] यजेद् देव प्रयागादिक्रमेण[३२६] तु ॥ ८५ ॥
समयां[३२७] च त्रिभिर्भेदैर्यजेत्[३२८] कोणत्रयेषु च ।
स्तुत्यग्रे[३२९] मातरो दक्षे मन्त्रखण्डोत्तरे[३३०] भवेत्[३३१] ॥ ८६ ॥

The Deposition of the Faces and Limbs in the Hexagram

[49]The upper(most) face (of the Goddess) is in the middle part (*koṭi*) (of the *maṇḍala*),[50] the head is just above (the other four), the eastern (face) is in the corner of her Weapon, the southern face is in the south, the northern face is in the north and the western face is in the middle.[51] (77cd-78)

The Heart is in Kāmarūpa. The Head is said to be in Pūrṇagiri. The Topknot is in the sacred seat of Jālandhara. The Armour is in the sacred seat of Tisra. The Eye is in the Half-moon and the Weapon is in the Circle of the Point (above).[52] (79-80ab)

The Command is (the goddess) KU (i.e. Kubjikā). Consisting of thirty-two letters, she should be worshipped in the centre. The Octad of Kula is on the petals beginning with (the one in) the east and (the rest in due order) in an anti-clockwise direction. (80cd-81ab)

The current of human (teachers) (*puruṣaugha*), along with the twenty-five divisions, is on the circumference, once known the twenty-eight *maṇḍalas* according to the teaching.[53] The sixty-four deities[54] are on the third encompassing girdle. (81cd-82)

The Universal Current (*sarvaugha*) is the first and is the essence. The Current of the Transmission (*kramaugha*) is the second. The Current of Knowledge (*vidyaugha*) is the third, the Current of Kula (*kulaugha*) is the fourth, while the fifth is the Current of Men (*puruṣaugha*) and the sixth is the Divine Current (*divyaugha*), which is the best. (83-84ab)

One should begin the sacrifice once one has known the Current of Knowledge which is divided into six kinds. The eight directions (should be placed within the *maṇḍala*), beginning with the west, in due order as are the Currents. (84cd-85ab)

O god, one should worship (*yajet*) the eight sacred fields, starting with Prayāga, in due order.[55] The (mantra of the) Rule (*samayā*), which is in three parts, should be worshipped in the three corners (of the inner triangle). The (part of the mantra called) the Hymn (*stutikhaṇḍa*) is in front, the Mothers (of the *mātṛkhaṇḍa*) are on the right and the (third one which is) the part (called) Mantra (*mantrakhaṇḍa*) is on the left.[56] (85cd-86)

कोणत्रय[३३२] समासाद्य द्वानवत्या[३३३] शतद्वयम् ।
त्रिखण्डाभैरवीदेवीं[३३४] यजेद् यत्नान्महेश्वर ॥ ८७ ॥

उपदेशत्रयं भित्त्वा अष्टधासिद्धिरिष्यते[३३५] ।
तन्मध्ये[३३६] देवतालिङ्गं तिथ्योदयं प्रवर्तते ॥ ८८ ॥
यजेत् तद्गतचित्तात्मा[३३७] सृष्टिन्यायेन भैरव ।

यस्य या भवते विद्या तस्य सा श्री–ओड्डियाणके[३३८] ॥ ८९ ॥
यावत् द्वात्रिंशसंख्यया[३३९] तावत् संशोधयेत् पुरम् ।
पुरे शुद्धे सर्वशुद्धिरित्याज्ञा[३४०] पारमेश्वरी ॥ ९० ॥
समयलोपानि[३४१] सर्वाणि शुद्ध्यन्ते च चतुर्युगे[३४२] ।

कोणत्रये तदन्ते च ज्ञात्वा विद्यार्थिनो[३४३] महत्[३४४] ॥ ९१ ॥
अधिकार[३४५] च कर्तव्यं श्रीमच्चन्द्रपुरे[३४६] गृहे ।

अन्तर्यागमिदं[३४७] शम्भो ओलित्रितयशासने ॥ ९२ ॥
शाम्भवाज्ञाविनिष्क्रान्तं[३४८] यो जानाति स योगिनः[३४९] ।

इत्युपदेशसूत्रं[३५०] तु भावितानां पदे पदे ॥ ९३ ॥
देवताज्ञा[३५१] प्रकुरुते पाशस्तोभादिप्रत्ययम्[३५२] ।

सूत्रोपदेशनिर्मुक्तं क्रमं योऽत्रावतारयेत्[३५३] ॥ ९४ ॥
पराङ्मुखं भवेत् तस्य परत्र[३५४] नानुवर्तते ।
अप्रकाश्यं जगन्नाथ[३५५] हृदयानन्दकारकम् ॥ ९५ ॥
गुप्ताद्[३५६] गुप्ततरं कार्यं शाम्भवाज्ञाप्रकाशकम् ।

इत्याद्यावतारे चतुर्विंशतिसाहस्रे[३५७] क्रमसूत्राधिकारः ॥ ४८ ॥

O Great Lord, once one has reached the three corners (of the inner triangle), one should worship with effort the goddess Trikhaṇḍā Bhairavī and (all) the two hundred and ninty-two (syllables of the Trikhaṇḍā Vidyā). (87)

The eightfold accomplishment (*siddhi*) (is achieved) once one pierces through the triple teaching. In the centre of that is the deity's Liṅga where the arising of the lunar days takes place. O Bhairava, the one whose mind is fixed (on that) should worship it according to the pattern of emanation. (88-89ab)

He who possesses the Vidyā keeps it in the venerable (sacred seat) of Oḍḍiyānaka. (The *maṇḍala*) is the city of the (Vidya of letters) numbering thirty-two, and so it should be purified. Once the city[57] is pure, (one attains) all the accomplishments. This is the Command of the Supreme Goddess. All the transgressions of the Rule (that take place) in the fourth age are purified (in this way). (89cd-91ab)

Once the one who desires knowledge (*vidyā*) has known the glorious energy (*mahat*) within the triangle, he should establish (his) authority in the House of the venerable City of the Moon. (91cd-92ab)

O Śambhu, this, according to the teaching of the triple Lineage (*oli*),[58] is the inner sacrifice which has emerged from Śambhu's Command. He who knows it is (a true) yogi. (92cd-93ab)

This is the *Sūtra* of the Teaching (*upadeśasūtra*). At each word the deity's Command engenders some sign of attainment (*pratyaya*),[59] starting with the paralyses of the fetters and the rest, for those who are graced (*bhāvita*) (by this practice). (93cd-94ab)

He who brings the Transmission down here (into the world) without the *Sūtra* of the Teaching, it is not propitious (for him) and it does not follow him into the next world. O Lord of the Universe, (this teaching), brings delight to the heart. It should not be made public (*aprakāśya*). (This), the work to be done, more secret than secret, illumines Śambhu's Command. (94cd-96ab)

This (is the forty-eighth chapter) in the (scripture of) twenty-four thousand verses which belongs to the primordial descent (of the teaching into the world) and is concerned with the *Kramasūtra*.

ऊनपञ्चाशानन्दः

श्रीकौलीश उवाच

अन्तर्यागं[१] न मे ज्ञातं मानसं[२] यद् व्यवस्थितम् ।
तस्य ध्यानं च सकलं[३] दिव्यपिण्डं सलक्षणम्[४] ॥ १ ॥
कारुण्याद्[५] वद[६] देवदेवेशि[७] यदि तुष्टासि कुब्जिके ।

श्रीकुब्जिका उवाच[८]

अतिगोप्यतरं प्रश्नं[९] त्वयोद्गीतं[१०] सुरेश्वर ॥ २ ॥
रक्षेत् प्राणवद्[११] रुद्रं[१२] सर्वं गोप्यं सुयत्नतः[१३] ।

समयमुद्रां[१४] गृह्णीयात्[१५] पद्मकं स्वस्तिकासनम् ॥ ३ ॥
प्रभाते समये स्नात्वा[१६] पश्चिमाभिमुखस्थितः[१७] ।
मृद्वासनोपविष्टस्तु[१८] एकचित्तः[१९] समाहितः ॥ ४ ॥
आक्रम्य[२०] सुतलस्थानं अधश्चोर्ध्वं[२१] विघट्टितम् ।
रेचकं[२२] पूरकं कृत्वा कुम्भके[२३] मनरोधनम्[२४] ॥ ५ ॥

स्वकीयं[२५] पीठं[२६] संस्मृत्वा तन्मध्ये शक्तिमण्डलम् ।
तेजोराशिसमप्रख्यं द्योतयन्तं नभस्तलम्[२७] ॥ ६ ॥

तन्मध्ये वेधयेद्[२८] बिन्दुं ज्वालाज्वलनसन्निभम् ।
अखण्डमण्डलाकारं वायुपञ्चकभेदितम् ॥ ७ ॥

स्वरूपं पश्यते बिम्बं चन्द्रमण्डलवर्तुलम् ।
तत्र पूजा प्रकर्तव्या अन्तःस्थानुभवेन[२९] तु[३०] ॥ ८ ॥

CHAPTER FORTY-NINE

The *Sūtra* of the Visualization of the (Goddess's) Form for the Inner Sacrifice

The Inner Sacrifice (*antaryāga*): The Rise of Kuṇḍalinī and the Inner Offerings

The venerable Kaulīśa said:

I have not known the inner sacrifice (*antaryāga*), which is the mental one. O Mistress of the gods, if you are satisfied (with me), O Kubjikā, (please tell me), out of compassion, the entire visualisation (*dhyāna*) with parts (*sakala*) (of the goddess) and (about) the Divine Body (*divyapiṇḍa*) along with its distinguishing mark. (1-2ab)

The venerable (goddess) Kubjikā said:

O Lord of the gods, you have asked an extremely secret question. O Rudra, (this teaching) should be protected like (one's own) life (*prāṇavat*). It should all be kept secret with great effort.[1] (2cd-3ab)

One should (make) the Gesture of the Rule (*samayamudrā*)[2] and assume the lotus-like posture of the *Svastika*. In the morning at dawn, having bathed, (the adept) sits on a soft seat facing west with his mind concentrated and attentive. Having reached the place of the foundation (*sutala*),[3] which has been split apart above and below, and (he has) exhaled and inhaled, (he should) check the mind when the breath is suspended (*kumbhaka*). (3cd-5)

Then, having recollected one's own sacred seat, (he should contemplate) the Circle of Power (*śaktimaṇḍala*) in the middle of it, as brilliant as the aggregate of (divine) energy (*tejas*) and illumining the surface of the sky. (6)

In the centre of that, he should pierce through the Drop. (Its) form is that of the unbroken circle (of the sky) (*akhaṇḍamaṇḍala*) conjoined with the five winds and is like the burning (brilliance) of fire. (7)

(The adept then) sees the form (*bimba*), round like the circle of the moon, which is (his) own nature. He should worship there (*pūjā prakartavyā*) by means of his inner experience (*anubhava*). (8)

कन्दस्थानात् समुत्थाप्य[३१] स्पन्दकुण्डलिनीं पराम्[३२] ।
नादेन सहजा बोध्या आधारे रविमण्डले ॥ ९ ॥

दीप्तकाञ्चनसंकाशा[३३] तमध्वंसविनाशिनी[३४] ।
तडिद्वलयचक्रात्मा[३५] लोहचूर्णविनिसृता[३६] ॥ १० ॥

सानुस्वारेण मन्त्रज्ञः[३७] प्रविशेच्चन्द्रमण्डले[३८] ।
माया बिन्दुस्तथात्मा वै नादः[३९] शक्तिः[४०] शिवस्तथा ॥ ११ ॥
क्रमेण क्रमशो[४१] योज्याः[४२] क्रमं[४३] भित्त्वा ह्यनुक्रमात्[४४] ।

सुसूक्ष्मं कलितं रावं[४५] अव्युच्छिन्नं प्रवर्तते ॥ १२ ॥
तद्[४६] गत्वा रमते योगी कौलिनीं[४७] कुलनायिकाम्[४८] ।
तत्र[४९] मध्ये[५०] स्थितं दिव्यं हंसाख्यं[५१] परमेश्वरम्[५२] ॥ १३ ॥

अदेहे[५३] देहसंस्थं तु चिच्छक्त्याधिष्ठितं क्रमात् ।
तस्योपलब्धिमात्रेण[५४] क्रमभेदः प्रवर्तते ।॥ १४ ॥

भग्नकांसमयं[५५] शब्दं[५६] श्रूयते[५७] ज्ञानकर्णेन[५८] ।
घण्टा शब्दमिति[५९] प्रोक्तं तेन सूर्ये[६०] च मण्डले[६१] ॥ १५ ॥

नायिका[६२] समया घण्टा[६३] घटिता विश्वकर्मणा ।
अन्तरङ्गे स्मृता[६४] घण्टा सा दूती सर्वकामदा ॥ १६ ॥
बहिः[६५] कांस्यमया दूती स्थित्यर्थं समुपागता ।

दीपं[६६] चक्षून्मनीभावं[६७] अवस्था इति प्रत्ययम् ॥ १७ ॥
द्वादशान्ते स्मृतं तोयं पतते[६८] योनिमण्डले ।
मलयं[६९] चेति कैलासं[७०] शमनमिति[७१] चन्दनम् ॥ १८ ॥

Once the supreme Kuṇḍalinī of Vibration (*spanda*) has been raised up from the locus of the Root (centre in the body), she who is the innate (*sahajā*) (energy of the goddess) should be awakened with (Divine) Sound (*nāda*) in the Circle of the Sun within the Foundation (*ādhāra*). (9)

Brilliant as heated gold, she destroys the darkness that destroys (knowledge). She emerges, (red as) rust (*lohacūrṇa*), as a (rotating) wheel of circles of lightning flashes. (10)

The knower of mantra should enter the Circle of the Moon along with the Drop (*anusvāra*). (He) should unite Māyā, the Drop, the Self, Energy and Śiva progressively with the Krama, once he has penetrated through the Krama in due order. (11-12ab)

(Then) an extremely subtle, differentiated (*kalita*) and unbroken Sound arises (*pravartate*). Having gone to that (plane of being), the yogi sports with (the goddess) Kaulinī who is the Mistress of Kula. There, in the centre (of that Sound), is the divine Supreme Lord called the Gander (*haṁsa*). (12cd-13)

Sustained by the power of consciousness, he is established within the body in the bodiless (reality) (*adeha*). The Krama is pierced progressively by just perceiving him. (14)

The Bell

The broken sound (*śabda*) of bell-metal (*kāṁsa*) is heard with the ear of knowledge. It is said that (this) sound is (the energy that is called) the Bell (*ghaṇṭā*)[4] and so it is (heard) in the Circle of the Sun. (15)

Busy (*ghaṭitā*) with every work, the Bell is the leader (*nāyikā*) (of the Kula) who is the (Vidyā) of the Rule (*samayā*). Inwardly (*antaraṅge*) the Bell is said to be the maid (*dūtī*) who bestows all (of one's) desires. The external maid made of bell-metal has come (into the world) in order to make (the mind) stable (*sthiti*). (16-17ab)

The Lamp and the Sandalwood

The lamp is the eye, experienced (*pratyaya*) as the transmental state. The (inner) water is said to be (located) at the End of the Twelve and it falls in the Circle of the Yoni. The sandalwood is the Malaya (mountain) and Kailāsa, which is tranquillity (*śamana*). (17cd-18)

या कल्पा शुक्रसंपूर्णा[७२] त्रिष्कोणाख्ये[७३] तु मण्डले ।
सा च कामातुरा देव शमनेन[७४] विभेदयेत्[७५] ॥ १९ ॥

तेनामृतेन मानसा[७६] क्षीबोन्मत्ताश्च[७७] योगिनः[७८] ।
तन्मद्यामृतमास्वाद्य[७९] नैव मद्यविडम्बना[८०] ॥ २० ॥
आगोपालाङ्गना म्लेच्छाः[८१] शूद्राः[८२] प्राकृतकास्तु[८३] ये ।
पीतेनैव तु मद्येन क्षीबोन्मत्ताः[८४] समन्ततः ॥ २१ ॥
मद्यं तु कृत्रिमं[८५] बाह्यं सामान्यं सर्वजन्तुषु ।

लोहितं पद्मरागेन[८६] त्रिःकोणे[८७] पट्ट[८८] राजते ॥ २२ ॥
तमेव[८९] पिशितं प्रोक्तं एतद् ग्राह्यं क्रमार्चने ।

जुष्ठचण्डालिनी[९०] नाम विद्याख्या च[९१] तवान्वये[९२] ॥ २३ ॥
विद्याभूतखलिङ्गेन[९३] सकलं ध्यानमाचरेत् ।

मम तु[९४] योक्तविद्या[९५] या आख्याता तव सुन्दर ॥ २४ ॥
ओलित्रये[९६] त्रिकोणान्ते अधोमार्गावलम्बिनी[९७] ।

वाडवेन[९८] तु रूपेण ध्यातव्या कुब्जिका ह्यहम् ॥ २५ ॥
त्रिनेत्रा षड्भुजाकारा[९९] षड्वक्त्रा[१००] च महाबला ।
श्यामा रक्ता च वक्रा च सर्वरत्नैस्तु[१०१] मण्डिता ॥ २६ ॥
कटकेयूरहारैस्तु[१०२] कुण्डलैः सुमनोहरा ।

कर्णपूरौ तु चन्द्रार्कौ बालेन्दुकृतशेखरा[१०३] ॥ २७ ॥
मस्तकाभरणा[१०४] शक्तिर्मणिमालासुशोभिता ।
बर्बरा[१०५] केशभारा तु तन्वङ्गी[१०६] चारुलोचना ॥ २८ ॥
नग्ना[१०७] मुक्तशिखा देवी नग्नवासा[१०८] दिगम्बरा ।
चपला चन्द्रपूर्णा च नेत्राभ्यां वर्तुलानना ॥ २९ ॥

The Liquor

The (goddess) Liquor (*kalpā*), full of sperm (*śukra*), is in the *maṇḍala* called the Triangle and is pained with sexual desire. O God, (she) should be split apart with (the energy of) tranquillity (*śamana*). (19)

Yogis are ecstatic and inebriated[5] with that nectar of the mind. Once tasted the nectar of that wine, one is no (longer fooled) by the illusion of wine. All common people, including cowherds, women, foreigners and the low caste (*śūdra*) become completely (*samantataḥ*) ecstatic and inebriated by drinking wine. (But) external wine is (only) a manufactured product (*kṛtrima*), common to all people, (it is easily available). (20-22ab)

The Meat

The cloth visible within the Triangle, coloured red with ruby, is said to be (the true) meat. This should (be the meat) one should take when worshipping the Transmission (*kramārcana*). (22cd-23ab)

Visualization of Juṣṭacaṇḍālinī Kubjikā

Juṣṭacaṇḍālinī is your Vidyā in the tradition.[6] One should practice the visualization (of the goddess) with form (*sakala*) along with the Liṅga of the Void that is the Vidyā. (23cd-24ab)

O handsome one, the aforesaid Vidyā that has been revealed to you is mine. It is on the lower path within the Triangle and the three Lineages. I, Kubjikā, am (the Vidyā) who should be visualized in the form of the Doomsday Fire (*vāḍava*). (24cd-25ab)

(The Vidyā) has three eyes and a (bodily) form with six arms. (She has) six faces and is very powerful. (She is) dark blue, red and crooked and is adorned with all the jewels. She is beautiful with her zone, anklets, necklace and earrings. (25cd-27ab)

The Sun and Moon are (her) earrings and (her) crest jewel is made of the young moon. Energy adorns (her) head and a necklace of jewels beautifies (her). She is a Barbarā and (her) hair is long and abundant. She is slim and her eyes are beautiful. Naked, her topknot is not tied. Clothed in nakedness, the sky is (her) garment. She is playful and full of the Moon. (Her) face with (her) eyes is (pleasingly) round. (27cd-29)

त्रिष्कोणाननसंदीप्ता[१०९] विद्युत्पुञ्जसमप्रभा ।
स्फिजैः[११०] शैलैः सुसंपूर्णा जर्जरा सिद्धवन्दिता ॥ ३० ॥

चरणौ नुपूरसंलग्नौ[१११] कटिका[११२] पूर्णमण्डिता[११३] ।
मञ्जरी[११४] रत्नखचिता[११५] वामहस्ते प्रतिष्ठिता[११६] ॥ ३१ ॥
दक्षिणे शूलहस्ता[११७] च वामहस्ते[११८] कपालकम्[११९] ।
दक्षिणे खड्गविद्येय[१२०] दक्षहस्ते सदोदिता[१२१] ॥ ३२ ॥

वासुकीहारनिचया[१२२] सर्वाभरणभूषिता[१२३] ।
रक्तानना[१२४] च ह्रस्वा[१२५] च गर्जन्ती[१२६] मेघशब्दवत् ॥ ३३ ॥

क्रुद्धदृष्टिर्महासिंहा[१२७] सिंहासनसमाश्रिता[१२८] ।
अट्टाट्टहासवदना[१२९] नृत्यन्ती वह्निमण्डले ॥ ३४ ॥

सर्वावयवसंपूर्णा नानाविधैरलङ्कृता[१३०] ।
कुटिलाङ्गी तथा स्तब्ध्वा[१३१] वक्ररूपा[१३२] भयङ्करी[१३३] ॥ ३५ ॥

मातङ्गी[१३४] मदिरानन्दा मदोन्मत्तातिलालसा[१३५] ।
अमोघमोघवर्षन्ती[१३६] अमृतरूपं विचिन्तयेत् ॥ ३६ ॥
महाव्योमे[१३७] समालीना ब्रह्मरन्ध्रप्रवाहिनी[१३८] ।
आप्यायेत्[१३९] सर्वभूतानां भैरवी भरणात्मिका[१४०] ॥ ३७ ॥
नितम्बग्रीवस्फिजौ गावौ किञ्चित्कुञ्चितलोचना[१४१] ।

शक्त्यन्ते वेधयेल्लक्ष्य[१४२] महाव्योम[१४३] निरीक्षयेत् ॥ ३८ ॥
तत्र नग्नवसा[१४४] देवी परिपूर्णा सुशोभिता[१४५] ।
देवैः[१४६] परिवृता देवी महायोनौ[१४७] परिस्थिता ॥ ३९ ॥
पश्यन्ती साधकान् वीरान्[१४८] सर्वेषां च फलप्रदा ।

कौलिनी कथिता[१४९] तुभ्य[१५०] अतिगोप्या गुरूपमा[१५१] ॥ ४० ॥
यत् किञ्चिद् वाञ्छित[१५२] काम[१५३] तत् सर्व[१५४] कथित[१५५] मया ।

(Her) face the Triangle, she is enflammed, brilliant like a net of lightning flashes. (Her) hips (are broad and firm like) mountains. Completely full (and yet at the same time) old (and decayed) (*jarjarā*), she is praised by the Siddhas. (30)

Anklets are attached to her feet and (her) waist is fully decorated. In (her) left hand is a bouquet that sparkles with jewels. In the right hand she holds a trident and a skull bowl in the left. (Again) on the right is this, the Vidyā of the sword which, perpetually manifest, is in the right hand. (31-32)

She (has all her) parts and Vāsukī serves as (her) necklace. She is adorned with all the ornaments. Her face is red and she, subtle (*hrasvā*), roars (making a) sound like that of (rain) clouds. (33)

Sitting on a lion throne,[7] she is the Great Lionness and her gaze is wrathful. Her face (contorted) in loud laughter, she dances in the Circle of Fire. (34)

She is complete in all (her) limbs and is adorned in many ways. (Her) limbs are bent and, her form is crooked and, having paralysed (*stabdhvā*) (her enemies), she is frightening. (35)

She is the sweeper (*mātaṇgī*), blissful with wine. Extremely greedy, she is mad with ecstacy. One should imagine (*vicintayet*) that she rains down an unfailing torrent of nectar. Merged in the Great Sky (of ultimate reality), she flows through the Cavity of Brahmā. May Bhairavī, who is (the plenitude that) fills (*bharaṇa*), nourish all living beings. Her eyes are slightly shut and (her) thigh, neck and hips bent (?). (36-38ab)

Pierce the goal (*lakṣya*) at the end of Power. View the Great Void (*mahāvyoman*). The goddess is there, completely full and very beautiful. Surrounded by the gods, the goddess resides in the Great Yoni. (From there) she sees the adepts and heroes and gives fruit to all. (38cd-40ab)

Kaulinī has been disclosed to you. She is like (one's) teacher and should be kept very well hidden. I have told (you about) everything (you) desire and have asked for. (40cd-41ab)

एतत्[१५६] दिव्यौघसूत्र[१५७] तु निर्णय[१५८] पीठदेव्यास्तु[१५९] ॥ ४१ ॥
मुद्रैषा[१६०] षड्भि:[१६१] पीठैस्तु[१६२] ध्यानलक्षं नियोजयेत् ।
पश्चात् षड्विध[१६३] विन्यासं ध्यानसूत्रं च षड्विधम्[१६४] ॥ ४२ ॥

संज्ञाक्रमसमायुक्तं योगं पुजीतनन्तरम्[१६५] ।
साक्षात् मम क्रमाम्नाय[१६६] सूचितं न विचारितम् ॥ ४३ ॥

हेमपुष्पैश्च विविधै:[१६७] सुगन्धैश्च सुकल्पितै:[१६८] ।
चन्दनैरलिपात्रैश्च नैवेद्यै: फल्गुषादिकै:[१६९] ॥ ४४ ॥
निवेद्य विधिवद्[१७०] भक्त्या देव्याग्रे तु सुभाविता:[१७१] ।
दीपका विविधाकारा[१७२] गोधूमादिविनिर्मिता:[१७३] ॥ ४५ ॥

अथवा यवचूर्णेन संख्यया[१७४] कुलदेवताम्[१७५] ।
द्विरङ्गुलोच्छ्रयेणैव[१७६] च्छत्रं कुर्याद् द्विरङ्गुलम्[१७७] ॥ ४६ ॥
भगाकारा:[१७८] प्रकर्तव्या: प्रमाणेन तु[१७९] दीपका: ।

कृत्वा रात्रौ[१८०] पठेत्[१८१] स्तोत्रं मालिनीदण्डकं शुभम् ॥ ४७ ॥
देव्यावृताष्टक[१८२] वापि[१८३] तथा ओलित्रयेण[१८४] वा ।
पूजान्ते तु नमस्कारं विधानेन नमस्करेत् ॥ ४८ ॥

त्र्यङ्गेन त्रिरङ्गं तु[१८५] प्रणवत्रयपुटीकृतम्[१८६] ।
पञ्चप्रणव[१८७] ततो न्यस्त्वा[१८८] पञ्चाङ्गेन नमस्करेत् ॥ ४९ ॥

अथ वर्गान्[१८९] ततो न्यस्त्वा अष्टाङ्गेन नमस्करेत् ।
त्र्यङ्ग[१९०] चैव तु[१९१] पञ्चाङ्गं अष्टाङ्गं च[१९२] तृतीयकम्[१९३] ॥ ५० ॥
नमस्कारत्रय[१९४] कृत्वा[१९५] दण्डवत् तु[१९६] पुन: पुन:[१९७] ।
नमस्करेत्[१९८] कुमार्यष्टौ चत्वारो[१९९] द्वे च[२००] एका[२०१] वा[२०२] ॥ ५१ ॥
कुलविद्या[२०३] जपित्वा[२०४] तु नैवेद्यं तु निवेदयेत् ।

This is a *sūtra* of the Divine Current.[8] It is the teaching of the goddess of the sacred seat. (The goddess) is Mudrā. She conjoins (her devotee) to the goal, which is her visualization along with the six sacred seats. Afterwards (comes) the sixfold deposition and the *Sūtra* of the (Goddess's) Visualization (*dhyānasūtra*) which is (also) of six kinds. (41cd-42)

The Yoga associated with the sequence of names (*saṁjñākrama*). (This), the teaching concerning my Krama (has been presented) directly (*sākṣāt*). (But) it has been (merely) outlined, not discussed at length. (43)

The Worship of the Transmission (*kramārcana*)[9]

Offerings of Aśoka flowers (*hemapuṣpa*) of many kinds, fragrant and well formed, along with (sticks of) incense, cups of liquor (*ali*) and food offerings including meat (*phalguṣa*) are made with devotion and according to the prescribed procedure, to the lamps of many forms made of wheat and the like which, well displayed, are in front of the goddess. (44-45)

Or else (one can make the lamps) out of barley flour. (They are as many as is) the number of Kula deities (worshipped). (The lamps) are two fingers high and one should fashion a parasole (for them) which is (also) two fingers in size. The lamps should be made in the form of Yonis according to the measure (prescribed for them). (46-47ab)

(Once the lamps) have been made (and arranged) one should recite the hymn at night,[10] namely, the auspicious *Mālinīdaṇḍaka*.[11] Or else (one should worship) the group of eight (Mothers) that surrounds the goddess along with the three Lineages (*oli*). At the end of the rite of adoration one should offer a salutation in the proper way. (47cd-48)

The triple stage (*triraṅga*), along with the three limbs, is encapsulated with three *Praṇavas*.[12] Then once the five *Praṇavas* have been deposited, one should offer salutation with the five-limbed (Vidyā). (49)

(Then) having deposited the classes (of letters of the alphabet), one should offer salutation with eight limbs. Once one has offered three salutations, namely, a three-limbed, five-limbed and an eight-limbed one as the third, one should prostrate repeatedly and salute eight Virgins, four, two or (just) one. Having repeated the Kula Vidyā, one should make an offering of food (*naivedya*).[13]
(50-52ab)

तिलकानुक्रमे[२०५] कृत्वा[२०६] नैवेद्यं तु निवेदयेत् ॥ ५२ ॥
मुद्राबन्धैर्विसर्जित्वा[२०७] भैरवीं समयां यजेत्[२०८] ।
यष्ट्वा[२०९] नमस्करेद् देव[२१०] मूलसूत्रेण भक्तिमान्[२११] ॥ ५३ ॥

तिलकानुक्रमे[२१२] कृत्वा स्वगोत्रे[२१३] समयान्वितम्[२१४] ।
कूर्मासनोपविष्टे तु[२१५] मुद्राबन्धकरद्वये[२१६] ॥ ५४ ॥
चरुकं[२१७] कौलिकं श्रेष्ठं[२१८] देवानामपि दुर्लभम्[२१९] ।
प्रथमं कुलदीपानि[२२०] अलिद्रव्यमतः परम् ॥ ५५ ॥
चरुं[२२१] पिशितसंमिश्रं[२२२] निर्विकल्पेन[२२३] प्राशयेत्[२२४] ।

सप्ताक्षरा महाविद्या सर्वसिद्धिकरी[२२५] स्मृता ॥ ५६ ॥
सप्तजप्तेन[२२६] पूतोऽयं[२२७] वटुकं[२२८] सिद्धिदायकम्[२२९] ।

न[२३०] द्वैतं साधकैः[२३१] सार्धं गुरुणा[२३२] च महाद्वैतम्[२३३] ॥ ५७ ॥
विरुद्धं भ्रातृभिर्ज्येष्ठैः[२३४] विरुद्धं[२३५] पूर्वदीक्षितैः ।
शुवेधि[२३६] (?) चैव ज्येष्ठानां[२३७] मन्त्रिणां मतबोधकाम्[२३८] ॥ ५८ ॥
नोच्छिष्टं चरुकं दद्यात् पुष्पं[२३९] ज्येष्ठोऽपि यो भवेत्।
अन्यथा कुरुते देव[२४०] आज्ञाभङ्गः[२४१] प्रवर्तते ॥ ५९ ॥

प्राशयित्वा[२४२] विधानेन चरुकं पिशितासवम्[२४३] ।
आचम्य च[२४४] शुचिर्भूत्वा[२४५] विद्यां[२४६] च समयां यजेत् ॥ ६० ॥
तदतिरिक्तं[२४७] यत् किञ्चित्[२४८] शुद्ध्यते[२४९] नात्र संशयः ।

शिरे[२५०] कृत्वा[२५१] तु नैर्माल्यं[२५२] मण्डलं तु विसर्जयेत् ॥ ६१ ॥
आकर्षयेत् ततः पश्चाद् विलोमान्मूलविद्यया[२५३] ।

क्रमार्चनमिदं[२५४] प्रोक्तं पर्वकाले तु कारयेत् ॥ ६२ ॥
ये योगिनीकुले जाता लभन्ते[२५५] शाश्वतं पदम् ।

Having made the sectarian mark (on the forehead) (*tilaka*) in due order, one should make (another) offering of food. Once (the deity) has been dismissed with (the appropriate) getures, (the officiant) should worship[14] Bhairavī, the (Vidyā of the) Rule (*samayā*). O god, once one has worshipped (her), the devotee should salute (her) with the Root *Sūtra*.[15] (52cd-53)

Having made the sectarian mark (on the forehead) (*tilaka*) in the due order along with the (Vidyā of the) Rule in his own clan (*gotra*), (the officiant) sits in the tortoise seat and, both hands locked in ritual gesture, (he offers) the Kaula sacrificial pap (*caru*) which, the best of all, is hard to acquire even by the gods. First come the lamps of Kula and then the sacrificial liquor. He should eat the sacrificial pap mixed with meat, his mind free of thought. (54-56ab)

The great Vidyā of seven letters[16] is said to bring about all the accomplishments. This (lord) Vaṭuka, who bestows success, is encapsulated by reciting it seven times. (56cd-57ab)

There is no duality (between oneself) and the (other) adepts and there is a (state of) great oneness with the teacher. (Duality) is forbidden with one's elder brothers. It is forbidden with those who were initiated before. One should not give the remnants of the sacrificial pap to the elders who recite mantras and awaken to the doctrine (*mata*). (Indeed), the eldest (should not even be given) a flower (?). O god, if one does otherwise, the Command is contravened. (57cd-59)

Having consumed the sacrificial pap (*caru*), meat and wine in accord with the prescribed procedure,[17] rinsed one's mouth and become pure, one should worship the Vidyā of the Rule (*samayā*). Whatever else there is apart from that is certainly (also) purified (in this way). (60-61ab)

Once one has put the remnant of the offering (*nairmālya*) on (one's) head, one should dismiss the *maṇḍala*. Then after that one should drag it back in the reverse direction by means of the root Vidyā. (61cd-62ab)

This is said to be the worship of the transmission (*kramārcana*), which should be done (on special) days (*parvakāla*).[18] Those who (do so) are born into a family (*kula*) of Yoginīs and attain the eternal abode. (62cd-63ab)

He who says that the rite differs according to caste, that the mantra differs according to the time, that the *maṇḍala*, the sandals (*pādukā*) of the goddess, the rite of adoration and the scripture differ, is the greatest sinner in the Lineage of the Siddhas (*siddhasantāna*). (63cd-64)

अन्या[२५६] जाति:[२५७] क्रिया चान्या काल[२५८] मन्त्रोऽपि चान्यथा ॥ ६३ ॥
मण्डलं पादुका[२५९] देव्या:[२६०] पूजा आगममन्यथा[२६१] ।
यो[२६२] वदेत् सिद्धसन्ताने स पापिष्ठतरो[२६३] भवेत् ॥ ६४ ॥

सत्यं सत्यं पुन: सत्यं त्रिसत्यं कथितं मया ।
नाशिष्याय प्रदातव्यं न च पुत्रस्य भैरव ॥ ६५ ॥
भ्रतुरपि[२६४] न दातव्यं अभक्तेषु विशेषत: ।
उपरोधान्न[२६५] दातव्यं न चैवार्थस्य लोभत: ॥ ६६ ॥
गुरुभक्ता:[२६६] क्रमे भक्ता:[२६७] समयाचारपालका: ।
तेषां देयमिदं सूत्रं यस्य तुष्टो भवेत् किल[२६८] ॥ ६७ ॥

अक्रमेण गुरोराज्ञां[२६९] यो[२७०] ददति[२७१] च गृह्णते[२७२] ।
उभौ तौ[२७३] नरकं यातौ[२७४] यावदायुतसंप्लवा:[२७५] ॥ ६८ ॥

इति श्रीचतुर्विंशतिसहस्रे अन्तर्यागमूर्तिध्यानसूत्रम्[२७६] ॥ ४९ ॥

(This is) true, true and again true. I have told (you) the triple truth. O Bhairava, it should not be given to one who is not a disciple (or even to one's own) son. It should not be given even to (one's own) brother and especially not to those who lack devotion. One should not give it out of compulsion or greed for money. This *Sūtra* should be given to those who, devoted to the teacher and the Krama, observe the Practice of the Rule. (Amongst these, the teacher should give it) to one with whom he is pleased. (65-67)

Both the one who imparts the teacher's Command in discord with the transmission (*akrameṇa*) and outside it, and the one who accepts it (from him), go to hell for billions of cosmic destructions.[19] (68)

This is the (forty-ninth chapter called) the *Sūtra* of the Visualization of the (Goddess's) Form (*dhyānasūtra*) for the Inner Sacrifice which is a part of the (scripture of) twenty-four thousand (verses).

पञ्चाशानन्दः

श्रीवक्रा उवाच[1]

ध्यानं कुर्याद्[2] यथावस्थः[3] अभ्यसेद् योनिमुद्रया[4] ।
क्रमं पूज्य[5] शरीरस्थं यथा सूत्रे[6] प्रकाशितम् ॥ १ ॥

श्रीकौलीश उवाच

स्वशरीरे महादेवि क्रमपूजा यथा भवेत् ।
येषु येषु च स्थानेषु मन्त्रोद्धारसमन्विता[7] ॥ २ ॥
चतुर्विद्या तथा देवि सुचिता न प्रकाशिता ।
कारुण्याद् वद देवेशि मम भक्तस्य भैरवि ॥ ३ ॥

श्रीवक्रा उवाच[8]

ततः पूजाक्रमं सर्वं वर्तते तु यथाक्रमम् ।
मस्तके[9] गुरुपंक्तिस्तु[10] कामरूपाग्रतो यजेत्[11] ॥ ४ ॥
आत्मा नाम[12] च हृदये[13] पीठौघं[14] मस्तके स्थितम् ।

अग्रकोणे[15] तथा वामे दक्षिणे[16] मध्यतः[17] क्रमात् ॥ ५ ॥[18]
यजेत्[19] पीठचतुष्कं तु पञ्चकं वक्त्रमण्डले ।

वक्त्रमध्ये वामचक्षुर्भ्रूमध्ये[20] दक्षचक्षुषि[21] ॥ ६ ॥
नासिकाग्रे[22] तथा पूज्य[23] ज्ञानषट्कमतः परम् ।

CHAPTER FIFTY

The *Sūtra* of the *Śrīkrama*

The Projection and Worship of the Transmission in the Body

The venerable (Goddess) Vakrā said:

One should practice meditation (*dhyāna*) in accord with (one's state). One should practice with (the aid of) the Gesture of the Yoni (*yonimudrā*). One should worship the Krama in the body as has been revealed in the *Sūtra*.[1] (1)

The venerable Kaulīśa said:

O Great Goddess, how the worship of the transmission (*kramapūjā*) takes place within one's own body and where, along with the extraction of the mantras and the four Vidyās, has been mentioned but not (fully) revealed. O Bhairavī, mistress of the gods, (now) out of (your) compassion (for me) tell me, (your) devotee, (all this). (2-3)

The venerable (Goddess) Vakrā said:

Thus, the liturgy (*pūjākrama*) is everything and it is in the proper sequence.[2] The line of teachers is on (one's) head. It should be worshipped in front of Kāmarūpa. The Self is in the heart, while the current of the sacred seats is located on the head.[3] (4-5ab)

The Location of the Sequence of Twenty-Eight in the Body

The Location of the Four Sacred Seat

The four sacred seats should be worshipped in the front corner (of the Triangle), to the left, the right and in the middle, in due order.[4] (5cd-6a)

The Location of the Group of Five

The Pentad is in the circle of the face. It should be worshipped (in the following five places): 1) the middle of the face, 2) the left eye, 3) between the eyebrows, 4) the right eye and 5) the tip of the nose.[5] (6bcd-7a)

हृदये वाममार्गे[२४] तु वामस्कन्धे तथापरम्[२५] ॥ ७ ॥
भ्रूमध्ये[२६] दक्षिणे स्कन्धे[२७] दक्षमार्गे[२८] त्रिकं भवेत्[२९] ।
षट्क[३०] देव्या[३१] इदं चक्रं सृष्टिन्यायेन[३२] पूजयेत् ॥ ८ ॥

ततः सिद्धचतुष्कं तु तत्राधस्तात्[३३] प्रपूजयेत् ।
जन्मचक्रे[३४] तु वै पूज्य[३५] योगिनीगणपञ्चकम् ॥ ९ ॥
उपदेश[३६] तु वै पूज्य[३७] स्वपीठे तु महेश्वर ।
अष्टाविंशतिभेदानि[३८] पारम्पर्यस्थितानि[३९] तु ॥ १० ॥

षट्प्रकाराणि[४०] पूज्येत[४१] आज्ञाचक्राद्यनुक्रमात्[४२] ।
पादादौ जानुपर्यन्तं समस्तव्यस्तशासनम्[४३४४] ॥ ११ ॥
यष्ट्वा[४५] सकलकामानि[४६] प्रत्ययानि[४७] बहून्यपि ।

इत्याश्रमे सुसंपन्ने मूर्तिपक्षं तु विन्यसेत्[४८] ॥ १२ ॥
आज्ञातत्त्व[४९] तु तत्रैव सवक्त्राङ्गानि कल्पयेत्[५०a] ।
वक्त्रैर्वक्त्राणि[५०b] वै पूज्य[५१] अङ्गैरङ्ग ानि[५२] पूजयेत् ॥ १३ ॥

कुलाष्टकं महाशम्भो पादाद्[५३] पूज्य[५४] यथाक्रमम् ।
ब्रह्माणी पादयोः[५५] पूज्या[५६] जानुदेशे महेश्वरी ॥ १४ ॥
कौमारी गुह्यदेशे तु वैष्णवी नाभिसंस्थिता ।
वाराही जठरे पूज्या[५७] इन्द्राणी हृदिमण्डले ॥ १५ ॥

The Location of the Hexad of Knowledge, the Pentad of Yoginīs and the Four Siddhas

Then comes the Hexad of Knowledge. (This is located) in the 1) heart, 2) the left part (of the body) and then 3) the left shoulder. (Another) Triad is in 4) the middle of the eyebrows, 5) the right shoulder and 6) the right path (of the body). This wheel is the Hexad of the goddess. It should be worshipped in accord with the order of emanation. (7bcd-8)

Then one should worship the group of four Siddhas there, below. The Pentad of the troupe of Yoginīs should be worshipped in the Wheel of Birth. O Maheśvara, the teaching should be worshipped in one's own sacred seat. The twenty-eight divisions belong to the transmission of the teaching through the line of teachers (*pāramparya*).[6] (9-10)

The Six Sections of the *Maṇḍala* and the Faces and Limbs of the Goddess

The six sections (*prakāra*) (of the *maṇḍala*) should be worshipped in due order, commencing with the Wheel of the Command (*ājñācakra*). The teaching as a whole and in parts is in the feet up to the knees. Once worshipped, (one attains) all (one's) desires and there are many signs of attainment (*pratyaya*).[7] (11-12ab)

When the Hermitage has thus been well produced,[8] one should deposit the aspect (of the goddess in her) sonic iconic form (*mūrtipakṣa*). One should conceive the Principle of the Command (to be) there, along with (her) faces and limbs.[9] Having worshipped the faces (of the goddess) with (her) faces, one should worship the limbs with the limbs (of the goddess) (12cd-13)

The Location of the Eight Mothers in the Body

O Great Śambhu, the Octad of Kula (should be worshipped) from the feet (upwards) in due order. 1) Brahmāṇī should be worshipped on the feet, 2) Maheśvarī in the location of the knees, 3) Kaumarī in the location of the genitals, while 4) Vaiṣṇavī is in the navel. 5) Vārāhī should be worshipped in the stomach and 6) Indrāṇī in the circle of the Heart.[10] (14-15)

तृतीयं मणिपूरे तु चतुर्थं पञ्चमं तथा ।
पुनराधारे[५८] संपूज्य षष्ठं वै स्वाधिष्ठानके[५९] ॥ १६ ॥
सप्तमं नवमं यावत्[६०] तुर्यातीते प्रपूजयेत् ।

नव सिद्धाः[६१] समाख्याताः[६२] षोडशाप्यथवा[६३] शृणु ॥ १७ ॥

अष्टौ कपालमालायां नवमं नाभिमण्डले ।
द्विपश्चात्[६४] षोडशं यावत् भगमाला[६५] प्रपूजयेत्[६६] ॥ १८ ॥

मण्डलानि यथा देव स्वशरीरे[६७] व्यवस्थिताः[६८] ।
ह्रीँ श्रीँ पूर्वक्रमेणैव[६९] तथोच्चारं[७०] समभ्यसेत् ॥ १९ ॥[७१]

प्रथमं दक्षिणे चक्षुर्गण्डे[७२] कर्णे ततः पुनः ।
शिखरे च भुजे दक्षे बाहौ मध्यकरे[७३] तथा ॥ २० ॥
कुक्षौ स्फिजे[७४] जानुजङ्घे[७५] पादे चैव तु दक्षिणे ।
वामे[७६] पादे जङ्घे[७७] जानुस्फिजे[७८] वामे च चक्षुषि[७९] ॥ २१ ॥
करे वै बाहुमध्ये तु वामस्कन्धे च कर्णतः ।
तथा कपोले[८०] वक्त्रे च[८१] ललाटे च कृकाटिकाम्[८२] ॥ २२ ॥
पृष्ठमध्ये[८३] तथाधारे हृदये वक्त्रमण्डले ।
एतेषु मण्डलाः[८४] पूज्या अष्टाविंशतिसंख्यया ॥ २३ ॥

अष्टाष्टक[८५] यजेद् देव दिशासु विदिशासु[८६] च ।
चतुःषष्टिर्महादेव्याः[८७] पूजयेद्[८८] विधिपूर्वकम् ॥ २४ ॥
एतत् ते कथितं शम्भो क्षेत्राणि[८९] कथयाम्यहम् ।

क्षेत्रं[९०] नाम परं शान्तं[९१] शरीरे[९२] तत्त्वसंयुतम् ॥ २५ ॥
क्षेत्रज्ञश्चरते[९३] तत्र[९४] स्थानाष्टकगतिस्थितः ।
तेनेदं देवदेवेश[९५] क्षेत्राष्टकमुदाहृतम्[९६] ॥ २६ ॥

The Location of the Nine and Sixteen Siddhas in the Body

[11]The third (Siddha) is, along with the fourth and the fifth, in *Maṇipura*. Having worshipped in the Foundation again, the sixth is present in (the Wheel of) the Self-supported (*svādhiṣṭhāna*). The seventh to the ninth should be worshipped (together as a group) in (the centre corresponding to the state that is) Beyond the Fourth (*turyātīta*). (16-17ab)

The nine Siddhas have been discussed, again listen to the (description of) the sixteen (Siddhas).[12] (17cd)

One should worship (the first) eight in the Garland of Skulls (*kapālamālā*), the ninth in the Circle of the Navel and the tenth up to the sixteenth in the (Wheel that has) Yonis as a Garland (*bhagamālā*). (18)

The Location of the Twenty-eight Circles in the Body

O god, as in the previous sequence, one should practice the recitation of HRĪṀ and ŚRĪṀ in accord with the *maṇḍalas* located in one's own body. (19)

The *maṇḍalas*, numbering twenty-eight, should be worshipped in these (places). First of all in the right eye, cheek and ear, (then) on the top (of the head) (*śikhara*), on the right arm, on the (left) arm, in the middle of the hand, on the chest, on the hip, on the shank, knee and the right foot, on the left foot, on the shank, knee and hip, on the left eye, on the hand, on the middle of the arm, on the left shoulder and ear, on the cheek, mouth, forehead on the back of the neck, on the middle of the back, in the Foundation, in the heart and in the circle of the face.[13] (20-23)

The Locations of the Sixty-four Yoginis and the Eight Sacred Fields

O god, the eight groups of eight should be worshipped in the primary and secondary directions. The sixty-four great goddesses should be worshipped in the prescribed way.[14] O Śambhu, I have told you this, (now) I will tell (you) about the sacred fields (*kṣetra*). (24-25ab)

The field is supremely tranquil and it is within the body conjoined to the (supreme) principle. The knower of the field moves there established in the dynamic condition (*gati*) of the eight places. It is for this reason, O Lord of the god of the gods, that it is called the group of eight fields.[15] (25cd-26)

ये[९७] पीठास्ते[९८] च वै क्षेत्राः[९९] क्षेत्राः[१००] पीठा उदाहृताः[१०१] ।
नामपर्याय[१०२] वै[१०३] तेषा[१०४] शास्त्रे[१०५] शास्त्रे[१०६] पृथक् पृथक् ॥ २७ ॥

प्रयाग[१०७] नाभिदेशे तु[१०८] वरुणा हृदि संस्थिता[१०९] ।
कौल्लगिर्य[११०] तु वै कण्ठे[१११] भीमनादं तु[११२] तालुके[११३] ॥ २८ ॥
बिन्दुस्थाने जयन्त्याख्य[११४] नादाख्ये तु चरित्रकम् ।
एकाम्र[११५] शक्तिमध्ये तु[११६] ज्ञातव्यं विदितात्मभिः[११७] ॥ २९ ॥
गुरुवक्त्रगतं प्रोक्तं कोटिवर्ष[११८] तथाष्टमम्[११९] ।

एते स्थाना[१२०] मया प्रोक्ता[१२१] अटने पौद्गले[१२२] स्थिताः[१२३] ॥ ३० ॥
समाख्याय यजेद् देव त्रिभिर्भेदैरनुक्रमात्[१२४] ।

ख्यातं मूर्ध्नि[१२५] स्तुतिखण्डं मातृखण्ड[१२६] हृदि[१२७] यजेत् ॥ ३१ ॥
मन्त्रखण्ड[१२८] तु वै गुह्ये यजेद् देव[१२९] महेश्वर ।
एतत् क्रमोपदेश[१३०] तु भुक्तिमुक्तिफलप्रदम् ॥ ३२ ॥

न स्यादतः परं किञ्चिदित्येतत् परमार्थतः ।
ये केचित् शास्त्रसंघाताः[१३१] पारम्पर्यक्रमागताः[१३२] ॥ ३३ ॥
अस्य शास्त्रस्य देवेशि कला[१३३] नार्हन्ति षोडशीम्[१३४] ।

क्रमौघ[१३५] षट्विध[१३६] ज्ञात्वा देहस्थं पूजयेत् सदा ॥ ३४ ॥
मण्डलस्थं तथा पूज्य[१३७] यथाविहिततत्क्रमात् ।

इत्याद्यावतारे महामन्थानभैरवयज्ञे अन्वये सप्तकोटिप्रमाणे श्रीक्रमसूत्राधिकारः[१३८] ॥

The sacred seats are the sacred fields and the sacred fields are said to be the sacred seats. Their names and synonyms differ in each scripture. (27)

1) Prayāga is in the location of the navel. 2) Varuṇā is in the heart. 3) Kaullagiri is in the throat. 4) Bhīmanāda is in the palate. 5) The (place) called Jayantī is (between the eyebrows) in the location of the Drop, while 6) Caritraka is (in the place) called Sound. Those who have known the Self should know that 7) Ekāmra is in the middle of Energy. 8) Koṭivarṣa, the eighth, is said to be on the teacher's mouth. (28-30ab)

The Three Sections of Trikhaṇḍā

I have told (you) these places located in the wandering (*aṭana*) individual soul. O god, having called them by name, they should be worshipped in three divisions, in due order. (30cd-31ab)

It is said that the section pertaining to the hymn (*stutikhaṇḍa*) is on the head. The section pertaining to the Mothers (*mātṛkhaṇḍa*) should be worshipped in the heart. O god, Maheśvara, one should worship the section pertaining to mantra (*mantrakhaṇḍa*) in the genitals.[16] This is the teaching of the Transmission that gives the fruit of (both) worldly enjoyment and liberation. (31cd-32)

In reality, there is nothing higher than this. O mistress of the gods, whatever collections of scriptures have come down through the sequence of the chain (of teachers and disciples), they are not worth a sixteenth part of this scripture. (33-34ab)

Once one has known the sixfold current of the Transmission in the body, one must worship it constantly. It should also be worshipped in the *maṇḍala* as enjoined in accord with the Transmission.[17] (34cd-35ab)

(This is the fiftieth chapter) concerning the *Sūtra* of the *Śrīkrama*. It belongs to the primordial descent into the great sacrifice of the Churning Bhairava in the tradition that consists of seventy million (verses).

एकपञ्चाशानन्दः

सिद्धान्ते[१] पञ्चकं सारं[२] चतुष्कं[३] वामगोचरे[४] ।
दक्षिणे[५] त्रिकमित्याहुः[६] पूर्वाम्नाये[७] द्विकं[८] मतम्[९] ॥ १ ॥
पश्चिमोलिक्रमाम्नाये[१०] गुरुरेव[११] कुलान्वये[१२] ।

षडन्तं सप्तमान्तं[१३] च रुद्रस्य[१४] चाष्टमोलिकम्[१५] ॥ २ ॥
व्यापकस्यादिमं देव[१६] तृतीयं च चतुर्थकम्[१७] ।
द्वितीयं चञ्चलाद्यं[१८] च नादाख्यं[१९] सूक्ष्मपञ्चकम्[२०] ॥ ३ ॥

नवात्मानन्दयोगीन्द्रं[२१] शासने[२२] वृक्षनायकम् ।
चिञ्चानाथं[२३] त्रिभेदस्थं[२४] एकाशीतिपदैर्युतम्[२५] ॥ ४ ॥

कलाभिः षोडशैर्दीप्तं[२६] भिन्नं सिद्धैस्तु[२७] षोडशैः[२८] ।
अनुलोमविलोमेन[२९] पञ्चप्रणवदीपितम्[३०] ॥ ५ ॥

विद्यात्रितयमाविष्टं[३१] पदविद्यासमायुतम्[३२] ।
सन्ध्यात्रयान्वितं[३३] श्वेतं आरक्तं[३४] कृष्णपिङ्गलम्[३५] ॥ ६ ॥

ब्रह्मसूत्रधरं[३६] देवं[३७] मेखलानूपुरान्वितम्[३८] ।
पञ्चारूढं[३९] बिन्दुमध्ये[४०] चर्यैकादशकान्वितम्[४१] ॥ ७ ॥
नृत्यद्वादशसंयुक्तं[४२] वाद्यद्वादशसंयुतम्[४३] ।
विद्याव्रतधरं[४४] वीरं[४५] सूत्रद्वादशगोचरम्[४६] ॥ ८ ॥
नवधाज्ञाधरं[४७] श्रीमान्[४८] शासने तु[४९] क्रमाधिपम्[५०] ।

CHAPTER FIFTY-ONE

The *Sūtra* of the *Meruprastāra* consisting of the Fifty Sacred Seats

The *Sūtra* of Twelve Verses concerning Vṛkṣanātha (*vṛkṣadvādaśikasūtra*)

The venerable (Goddess) Vakrā said:

In the Siddhānta, the group of five is the essence, the group of four in the field of the (Tantras of the) Left, the three, they say, (is the essence of the Tantras) of the Right while the pair is considered to be that of the Eastern Tradition. In the tradition (*āmnāya*) of the transmission of the western lineage (*oli*), there is only (one, namely,) the teacher in the Kula tradition (*anvaya*).[1] (1-2ab)

The one which comes at the end of the sixth, the one which comes at the end of the seventh and the eighth lineage (*olika*) belongs to Rudra. O god, to the pervader belongs the first, the third and the fourth. The second one contains Cañcala, the one called Sound (*nāda*) is the subtle group of five. (2cd-3)

The lord of the yogis who is the bliss of Navātman is, according to the teaching (*śāsana*), the Lord of the Tree (*vṛkṣanāyaka*). (He is) Ciñcānātha, established in the three divisions (of the lineages) and endowed with the eighty-one parts (*pada*).[2] (4)

He is energized by the sixteen energies (*kalā*) and (so is) conjoined with the sixteen Siddhas. He is (also) energized by the Five *Praṇavas* in (both) the forward and the reverse order.[3] (5)

He is conjoined with the triple Vidyā and is endowed with the parts (*pada*) of the Vidyā. He possesses the three points of conjunction (*sandhyā*), white, red and dark brown.[4] (6)

The god wears the Brahminical thread (*brahmasūtra*),[5] waist bands and anklets. In the centre of the Drop, he is mounted on the five and he possesses the eleven observances (*caryā*), twelve dances (*nṛtya*) and twelve musical instruments (*vādya*). A hero, he observes the Vow of Knowledge (*vidyāvrata*)[6] and (his) field (of activity) is the *Sūtra* of Twelve (Verses).[7] This venerable person possesses the ninefold Command and is the Lord of the Transmission in the teaching (*śāsana*). (7-9ab)

दशसप्तकलान्तस्थ[५१] ह्रस्वदीर्घविभेदितम्[५२] ॥ ९ ॥
गुरुपंक्तित्रये[५३] नाथ[५४] आदिनाथं त्रयोलिषु[५५] ।
तेन सार्धं[५६] क्रमं पूज्य[५७] यो जानाति स देशिक:[५८] ॥ १० ॥

अन्यथा नैव जानाति संभाष[५९] नैव कारयेत्[६०] ।
चर्याक्रमस्य देवेश भोजनं शयनं तथा ॥ ११ ॥
गुरुवक्त्रे[६१] तु समय[६२] न तेन सह कारयेत् ।
आदिनाथक्रमं यस्तु गुरुमण्डलक[६३] क्रमम् ॥ १२ ॥
यो विजानाति तत्त्वेन स भवेत् कुलनन्दन:[६४] ।

त्रिधा[६५] ज्येष्ठ[६६] नमस्कुर्यात्[६७] कण्ठे[६८] बाल[६९] समाश्रयेत् ॥ १३ ॥
हृदये[७०] धातर[७१] कुर्यात्[७२] गोत्रजैस्तु[७३] करद्वयम्[७४] ।

अन्यथा[७५] आचरेद्[७६] यस्तु[७७] प्रयश्चित्ती[७८] भवेद्[७९] ध्रुवम् ॥ १४ ॥[८०]
लक्षजापाद् विशुद्धात्मा[८१] गोत्रमध्ये[८२] पुनर्भवेत् ।[८३]

वृक्षनाथस्य[८४] सूत्रेद[८५] पारम्पर्यक्रमागतम्[८६] ॥ १५ ॥[८७]
चन्द्रद्वीपाद्[८८] विनिष्क्रान्त[८९] गुर्वाम्नायस्य निर्णयम्[९०] ।

He resides within the seventeenth energy (of the Moon) and is conjoined with the short and the long (vowels). The lord (*natha*) in the three lines of teachers is the First Lord (*ādinātha*) in the three lineages (*oli*). One should worship the Krama along with him. He who knows (this) is (a true) teacher.[8] (9cd-10)

Otherwise, if he does not know this, one should not (even) speak with him. O Lord of the gods, the (method of) eating and sleeping of Kaula observance (*caryākrama*) is (to be sought) in the teacher's mouth. One should not induce (initiation into) the Rule with him. He who knows the transmission of the First Lord and the transmission of the Circle of Teachers (*Gurumaṇḍala*) correctly is the delight of Kula. (11-13ab)

One should salute the (Transmission of the) Eldest three times and place the (Transmission of the) Child in the throat. The Benefactor should be placed in the heart and the two hands (should be adorned) with those born of the Clan (*gotra*). (13cd-14ab)

He who practices other than in the prescribed way is one who must certainly perform penance (*prayaścittin*). By repeating the mantra a hundred thousand times, the pure soul is again (reinstated) in the midst of (his spiritual) clan (*gotra*). (14cd-15ab)

[9]This is the *Sūtra* of Vṛkṣanātha (the Lord of the Tree). It has come down through the series (of teachers and disciples). (It is) the teaching of the Tradition of the Masters (*gurvāmnāya*) that has come forth out of the Island of the Moon (*candradvīpa*).[10] (15cd-16ab)

कामरूपं[९१] हष्कड्डोकं नेपालं[९२] पुण्ड्रवर्धनम्[९३] ॥ १६ ॥
पुरस्तीरं[९४] कन्याकुब्जं[९५] पूर्णगिर्यं[९६] तथार्बुदम्[९७] ।
आम्रातकेश्वरैकाम्रं[९८] त्रिश्रोत्रं[९९] कामकोट्टिकम्[१००] ॥ १७ ॥
कैलासं[१०१] भृगुनगरं[१०२] केदारं[१०३] चन्द्रपूर्यकम् ।
श्रीपीठं[१०४] चैव एकोणं[१०५] जालन्धरं[१०६] च मालवम् ॥ १८ ॥
कुलूतं[१०७] देविकोट्टं च गोकर्णं[१०८] मरुकेशरम्[१०९] ।
अट्टहासं च विरजं[११०] राजवेश्मं[१११] महापथम् ॥ १९ ॥
कोल्लगिर्यः[११२] कोल्लापुरं[११३] सोपारं[११४] तु[११५] जयन्तिका ।
उज्जयिन्या[११६] चरित्रं च क्षीरिका हस्तिनापुरम् ॥ २० ॥
उदकेशं[११७] प्रयागाख्यं पीठं मायापुरी[११८] तथा ।
उरसा[११९] मलयं चैव शैलं[१२०] भेरुण्डकं[१२१] तथा ॥ २१ ॥
महेन्द्रं[१२२] वरुणा[१२३] चैव हिरण्यपुरमेव[१२४] च ।
महालक्ष्मी तथोद्यानं[१२५] च्छायाच्छत्रमतः परम् ॥ २२ ॥

एते पीठाः[१२६] समाख्याताः[१२७] पञ्चाशत्[१२८] परिकीर्तिताः[१२९] ।
सृष्टिन्यायेन संजाता[१३०] वामावर्तपरिभ्रमात्[१३१] ॥ २३ ॥

वामादिनवशक्तीनां[१३२] मध्ये[१३३] त्रैकूटमण्डले[१३४] ।
उदयं स्वरवर्णानां[१३५] उक्तं[१३६] वै[१३७] पीठविग्रहम् ॥ २४ ॥
मुद्रामण्डलमध्ये तु मायया गहनीकृतम् ।

स्वरवर्णविभागं[१३८] तु[१३९] मेरुश्रीगह्वरक्रमम्[१४०] ॥ २५ ॥
आद्यप्रस्तारमाख्यातं सन्ताने[१४१] सिद्धशासने[१४२] ।

अधः[१४३] कालाग्निरुद्रं तु तदूर्ध्वे[१४४] तु त्रयोदश[१४५] ॥ २६ ॥
दण्डयश्च[१४६] समाख्याता भगाद्या ऊर्ध्वगावधिः[१४७] ।

The *Sūtra* of the Meruprastāra[11]

1) Kāmarūpa (A), 2) Haṣkaḍḍoka[12] (Ā), 3) Nepāla (I), 4) Puṇḍravardhana[13] (Ī), 5) Purastīra (U), 6) Kanyākubja (Ū), 7) Pūrṇagirya (ṛ), 8) Arbuda (Ṛ), 9) Āmarātakeśvara (ḷ), 10) Ekāmra[14] (Ḷ), 11) Triśrotra[15] (E), 12) Kāmakoṭṭika[16] (AI), 13) Kailāśa[17] (O), 14) Bhṛgunagara[18] (AU), 15) Kedāra (Ṁ), 16) Candrapūryaka (Ḥ), 17) Śrīpīṭha (Ka), 18) Ekoṇa (Kha), 19) Jālandhara (Ga), 20) Mālava (Gha), 21) Kulūta[19] (Ṅa), 22) Devikoṭṭa[20] (Ca), 23) Gokarṇa (Cha), 24) Marukeśara[21] (Ja), 25) Aṭṭahāsa[22] (Jha), 26) Viraja (Ña), 27) Rājaveśma (Ṭa), 28) Mahāpatha[23] (Ṭha), 29) Kollagirya (Ḍa) and 30) Kollāpura (Ḍha),[24] 31) Sopāra (Ṇa), 32) Jayantikā (Ta), 33) Ujjayinī[25] (Tha), 34) Caritra (Da), 35) Kṣīrikā (Dha), 36) Hastināpura (Na), 37) Udakeśa[26] (Pa), 38) the sacred seat called Prayāga (Pha),[27] 39) (Pṛṣṭāpūra) (Ba), 40) Māyāpurī (Bha), 41) Urasā[28] (Ma), 42) Malaya (Ya), 43) Śaila[29] (Ra), 44) Bheruṇḍaka (La), 45) Mahendra[30] (Va), 46) Varuṇā[31] (Śa), 47) Hiraṇyapura (Ṣa), 48) Mahālakṣmī (Sa), 49) Udyāna[32] (Ha) and then 50) Cchāyācchatra[33] (KṢa).[34] (16cd-22)

These are said to be the sacred seats which are extolled as (the group of) fifty. They have arisen in accord with the order of emanation (*sṛṣtinyāya*)[35] by moving in an anti-clockwise direction. (23)

The form (*vigraha*) of the sacred seat is said to be the arising of the vowels and (consonant) letters that takes place in the middle of the nine energies starting with Vāmā[36] within the *maṇḍala* of the three Peak (seed-syllables). Māyā has hidden it (*gahanīkṛta*) in the centre of the Circle of Gestures (*mudrāmaṇḍala*).[37] (24-25ab)

The sequence of the venerable Abyss of Meru (*merugahvara*) consists of the division of vowels and (consonant) letters. It is said to be the first (and principle) grid (of letters) (*prastāra*) in the tradition (*santāna*) of the teaching of the Siddhas. (25cd-26ab)

The Transmission of the Abyss (*gahvarakrama*)

[38]Kālāgnirudra (Rudra of the Fire of Time) (KṢa) is below and above that are the thirteen lines (that constitute the triangular grid). It is called the primordial Yoni and the end of it points upwards. (26cd-27ab)

पुरोर्ध्वैकादश[१४८] रुद्राः[१४९] सन्ताने अधिकारिणः[१५०] ॥ २७ ॥
नवसिद्धास्तदूर्ध्वे[१५१] तु पुरोर्ध्वे[१५२] सप्त योगिन्यः[१५३] ।

एवं मण्डल ऊर्ध्वे[१५४] तु अखण्डाद्यः[१५५] क्रमेण तु ॥ २८ ॥
शक्तित्रयं तदूर्ध्वे[१५६] तु तत्रोर्ध्वे नाथचिञ्चिणी[१५७] ।

कालाग्न्यादि[१५८] हि नाथान्तमुक्त[१५९] वै[१६०] गह्वर[१६१] क्रमम्[१६२] ॥ २९ ॥
गह्वरन्यासनिर्मुक्त[१६३] सिद्धसन्तानवर्जितम्[१६४] ।
न पूज्यं पश्चिमाचार्यैरित्युक्त[१६५] कादिभेदके[१६६] ॥ ३० ॥

इति गह्वरक्रमम्[१६७] ।

इति श्रीकादिभेदे पञ्चाशत्पीठमेरुप्रस्तारसूत्र[१६८] ॥ ५१ ॥

The compartments (*pura*) above (correspond to) the eleven Rudras who have authority in the tradition (*santāna*). Above them are the nine Siddhas and in the compartments above (them) are the seven Yoginīs. (27cd-28ab)

In the same way, (the deities) Akhaṇḍa and the rest are, in due order, (next) above in the *maṇḍala* (?). The three energies are above (after) that and there, beyond that, is Ciñciṇīnātha.[39] (28cd-29ab)

The sequence of the Abyss ranging from Kālāgni (the Fire of Time) up to the Lord (Nātha) has been declared. It is said in (the tradition of) the Division beginning with 'Kā' that the teachers of the Western Tradition should not worship what is devoid of the family (*santāna*) of Siddhas and the deposition of the Abyss. (29cd-30)

This is the Sequence of the Grid (*gahvarakrama*).[40]

This is the *Sūtra* of the *Meruprastāra* consisting of the fifty sacred seats which belongs to the division beginning with 'Kā'.[41]

द्विपञ्चाशानन्दः

नवधाकलितं नाथं पूजनीयं पृथक् पृथक् ।
कुलनाथमनन्ताख्यं[१] कन्दर्पं[२] विमलस्तथा ॥ १ ॥
अद्वैतं[३] तूष्णिनामानं[४] समयं शिरशेखरम्[५] ।
शाम्भवाज्ञावरं[६] देवं नवमं[७] परिकीर्तितम् ॥ २ ॥
नवनाथैर्नवात्मानं[८] नवमूर्तिधरं भवेत् ।

इति कादिभेदे[९] श्रीचतुर्विंशतिसाहस्रे[१०] आदिनाथसूत्रम्[११] ॥ ५२ ॥

CHAPTER FIFTY-TWO

The *Sūtra* of the First Lord (*Ādināthasūtra*)

The Nine Nāthas of Navātman

The Lord is differentiated in nine ways and (each aspect) is to be worshipped individually. Kulanātha (Ha), the one called Ananta (Sa), Kandarpa (KṢa), Vimala (Ma), Advaita (La), the one called Tūṣṇi(nātha) (Va), Samaya (Ra), Śiraśekhara (Ya) and the god Śāmbhavājñāvara (the Gift of Śambhu's Command) (ŪṀ) who is said to be the ninth. Navātman has nine forms (*mūrti*) because of (these) nine Nāthas (Lords).[1] (1-3ab)

This is (the fifty-second chapter called) the *Sūtra* of the First Lord (*ādināthasūtra*). (It is a part of) the venerable (scripture of) twenty-four thousand (verses) belonging to the division beginning with 'Kā'.

त्रिपञ्चाशानन्दः

श्रीवक्रा उवाच[१]

सूत्रसन्तानकं[२] प्रज्ञ[३] गूढार्थेन ब्रवीम्यहम् ।

सन्तानं[४] द्वितीयं[५] पुष्पं[६] मेरुविज्ञानभैरवम् ॥ १ ॥
नादिफान्तं[७] स्मृतं मार्गं[८] अन्वये[९] देवताः[१०] षडिः[११] ।
निर्गतं[१२] द्वादशं[१३] रत्नं[१४] खमपुष्पद्वयेन[१५] तु ॥ २ ॥

संवर्तमण्डलोद्यानं[१६] शून्यं गुहाद्[१७] विनिर्गतम् ।
मि—ओसिद्धद्वयं[१८] तत्र गुहातूष्णीसमाधिषु[१९] ॥ ३ ॥

प्रत्ययाज्ञा[२०] भवेत् तत्र[२१] वृक्षं[२२] चैव कदम्बकम् ।
सिंहवत् तिष्ठते[२३] विद्या शापानुग्रहसिंहका[२४] ॥ ४ ॥

कुटिलाज्ञा[२५] अधोमार्गे[२६] वक्रिकेऽनुग्रहालये[२७] ।[२८]
षट्प्रकारं[२९] गृहं शाक्तं[३०] गृहं चन्द्रपुरोदयम्[३१] ॥ ५ ॥
सप्ताविंशतिभिर्भेदैर्भेदं[३२] मन्थानभैरवम्[३३] ।
शिवशक्तिसमाचारं[३४] अद्वैतामरगोत्रकम्[३५] ॥ ६ ॥

CHAPTER FIFTY-THREE

The *Sūtra* of the Lineage (*Santānasūtra*)

The Santānasūtra[1]

The venerable (Goddess) Vakrā said:

O wise one, I will tell (you) the *Sūtra* of the Lineage (*santānasūtra*) according to its hidden (*gūḍha*) meaning. (1ab)

1) The Path of Meru 2) The Deity of the Lineage 3) and 4) Oṁkāra and the Two Siddhas and 5) The Cave Dwelling

[2]The lineage is the second Flower. It is Meru which is the Bhairava of Knowledge (Vijñānabhairava). The path is said to be Mālinī (*nādiphāntā*). There are six deities in (this) lineage (*anvaya*). The twelfth Jewel has come forth along with the two Flowers, Kha and Ma.[3] (1cd-2)

The garden (*udyāna*) of *Saṁvartāmaṇḍala* is the Void that has emerged from the Cave.[4] Mi (i.e. Mitranātha) and O (i.e. Oḍḍīśanātha) are the two Siddhas there, immersed in silent contemplation in the Cave (*guhātūṣṇīsamādhi*).[5] (3)

6) The Kadamba Tree and 7) the Convention of the Lion.

The Command of realization (*pratyaya*) is there as well as the Kadamba Tree. The Vidyā, the lioness who (both) curses and graces, stands (there majestic and powerful) like a lion.[6] (4)

8) The House of the City of the Moon, 9) the Division of the Churning Bhairava and 10) the Clan

[7]The Command of (Kuṇḍalinī) the Crooked One (Kuṭilā) is on the lower path (*adhomārga*) in the 'crooked' (triangular) abode of grace. The House of Śakti (*śākta*) (is the the Hexagram that) has six parts (*prakāra*). It is the emergence of the City of the Moon (*candrapurodaya*). The Manthānabhairava branch (*bheda*) (of the tradition) has twenty-seven divisions. It is the consonant action (*samācāra*) of Śiva and Śakti, the immortal clan (*gotraka*) of nonduality.[8] (5-6)

सिद्धा शुष्का[३६] महाच्छाया[३७] त्रिकूटे चापरे पदे[३८] ।
कल्पनाकल्पितं[३९] यत्[४०] तु पश्चिमाम्नायकल्पितम् ॥ ७ ॥

ऊर्ध्वशक्तिरधःशक्तिराश्रमं[४१] कल्पनं[४२] विदुः ।
सा च[४३] हंसश्च मालिनी[४४] प्रत्ययं[४५] बीजसंगमम्[४६] ॥ ८ ॥

त्रयः[४७] सिद्धाः[४८] कोंणायां[४९] अनुष्ठानाधिकारकाः[५०] ।
चित्तवृत्तिपरित्यागादधिकारं[५१] तु कोंणे[५२] ॥ ९ ॥

दिव्या[५३] सप्तशिला[५४] शुद्धा[५५] जन्मनि[५६] नामरूपिका ।
ब्रह्मा[५७] तु कौलिकाम्नायं[५८] वासना[५९] शुद्धचेतसा[६०] ॥ १० ॥
द्वन्द्वत्यागात्[६१] प्रसादस्तु[६२] जन्मब्रह्मशिला[६३] शुभा[६४] ।

यत्र यत्र व्रजेदिच्छा समाधिस्थे[६५] वरानन[६६] ॥ ११ ॥
स्थितिर्योगसमायोगं[६७] स्थितिर्वै[६८] कामरूपके ।

भगमध्ये[६९] मनं[७०] कृत्वा[७१] कीर्त्यिमाना समाविशेत् ॥ १२ ॥
चित्ताह्लादं[७२] मनस्तुष्टिः[७३] कीर्तिश्चिञ्चिणिवृक्षके[७४] ।

Siddhā (Accomplished), Śuṣkā (Emaciated) and Mahācchāyā (Great Shade) are on the Three Peaks (of the Triangle) on the other (immanent) plane. Whatever has been conceived by the imagination (*kalpanā*) has been conceived in the Western Tradition. (7)

11) the Sign of Accomplishment

[9]The upper energy and the lower energy - the (wise) know that it is the creative imagination (*kalpana*) which is the Hermitage (of the goddess).[10] And that (energy) is the Gander and Mālinī, while the sign of accomplishment (*pratyaya*) is the coming together of the seed-syllables. (8)

12) Authority

[11]Three Siddhas possess the authority to worship in Koṅkaṇa. (One gains) authority in Koṁkaṇa by abandoning the fluctuations of the mind. (9)

13) Brahmā's Stone of Birth

[12]The divine (goddess) of the sevenfold Stone (*saptaśilā*)[13] is pure. When (the stream of emanation) is born, its form is the name (*nāmarūpikā*) (of all manifest entities).[14] Brahmā is the Kaula tradition, while the latent potential (*vāsanā*) (of the Stone) is (sustained by) the pure mind.[15] Peace (*prasāda*) comes by abandoning duality. It is the auspicious Birth Stone of Brahmā (*janmabrahmaśilā*). (10-11ab)

14) Stability in Kāmarūpa

[16]When one is in a state of contemplation (*samādhi*), O handsome one, there is stability (*sthiti*) wherever the will moves; and (that stability) is conjuction (*samāyoga*) with Yoga. Indeed, (this) stability is within (each) form of desire (*kāmarūpaka*).[17] (11cd-12ab)

15) The Fame of the Tamarind Tree

[18]Fixing the mind in the middle of the Yoni one should enter into it as one praises it (*kīrtyamānā*). 'Fame' (*kīrti*) (is the energy) within the Tamarind (Ciñciṇi) Tree, which is the bliss and satisfaction of the mind. (12cd-13ab)

सिद्धं यस्य महार्थं[७५] तु षट्प्रकारमहार्णवम्[७६] ॥ १३ ॥
भ्रान्तिज्ञानपरित्यागात्[७७] सिद्धिश्चैव[७८] तु सागरे ।
तस्य[७९] तुष्टा ह्यहं[८०] देव[८१] यो जानाति कुलक्रमम् ॥ १४ ॥

प्रज्ञासूत्रमिदं[८२] ज्ञात्वा को न[८३] मुच्येत[८४] बन्धनात् ।
उन्मनादिक्रमेणैव[८५] यावत् श्रीनाथचिञ्चिणी[८६] ॥ १५ ॥
पुनर्नवक्रमे[८७] नाथ[८८] सिद्धिस्तु[८९] गह्वरे क्रमे[९०] ।

इति श्रीकादिभेदे चतुर्विंशतिसाहस्रे पञ्चाशद्भेदभिन्नं सन्तानसूत्राधिकारम्[९१] ॥ ५३ ॥[९२]

16) The Ocean

[19]O god, I am pleased with the one who knows the *Kulakrama* and has accomplished the Great Purpose (*mahārtha*), namely, the ocean of (the *maṇḍala* with) six parts[20] and who, by abandoning mistaken knowledge, has (attained) success (*siddhi*) in the Ocean (*sāgara*) (of the Yoni). (13cd-14)

Having known this Wisdom *Sūtra* (*Prajñāsūtra*), who is not freed from bondage by the Transmission (*krama*) beginning with the Transmental (*unmanā*) and ending with Śrīnātha and Ciñciṇī?[21] Again, O Lord, success is (achieved) in the (application of the) Transmission of the Abyss (*gahvarakrama*) through the transmission of the nine (Siddhas).[22] (15-16ab)

This is (the fifty-third chapter) which deals with the *Sūtra* of the Lineage (*santānasūtra*). It is a divided into fifty divisions and is a part of the (scripture consisting of) twenty-four thousand (verses) which belongs to the venerable division beginning with 'Kā'.[23]

चतुःपञ्चाशानन्दः

श्रीवक्रा उवाच[१]

वाग्भवं प्रणवं[२] नाम हिमकुन्देन्दुनिर्मलम् ।
स्फुरत्पावकसंकाशं योनौ[३] मध्ये विचिन्तयेत् ॥ १ ॥

कामरूपं महापीठं आदौ कृतयुगे स्थितम् ।
लक्षजापात्[४] प्रत्ययाज्ञा[५] शरीरे[६] क्षोभमाविशेत्[७] ॥ २ ॥[८a]

द्वितीयं प्रणवं चैव पीठे जालन्धरे[८b] हर ।
बालार्कमुदितं ध्यात्वा सिद्धगन्धर्वसेवितम् ॥ ३ ॥

निशाचारे चैकवृक्षे जपेल्लक्षमथ[९] द्वयम् ।
पाशस्तोभं[१०] करोत्याशु[११] देवीनां मेलकं[१२] महत्[१३] ॥ ४ ॥
वीरसिद्धिमवाप्नोति परपुरप्रवेशनम्[१४] ।[१५]

इत्यानन्दं[१६] महाबीजं प्रणवं च तृतीयकम् ॥ ५ ॥
पीतरूपं[१७] महाकान्तं[१८] नाभिमध्ये व्यवस्थितम् ।

पूणगिर्यां[१९] महापीठं ससुरासुरवन्दितम्[२०] ॥ ६ ॥
लक्षत्रितयजापेन निशाचारे[२१] चतुःपथे[२२] ।
घूर्मिप्रत्ययविज्ञानं[२३] वर्तते साधकस्य तु ॥ ७ ॥
पुरक्षोभं[२४] न संदेहो निर्विकल्पस्य[२५] सिद्ध्यति ।[२६]

CHAPTER FIFTY-FOUR

The *Sūtra* of the Five *Praṇavas* (*Pañcapraṇavasūtra*)

The First *Praṇava* – Kāmarūpa

The venerable (Goddess) Vakrā:

[1]Vāgbhava (the first) *Praṇava* (white and) pure as snow, a jasmine flower and the moon should be imagined, brilliant as a raging fire, in the centre of the Yoni.[2] (1)

(It is) the great sacred seat of Kāmarūpa, which is in the first, Kṛta Age. By a 100,000 repetitions, the Command of realisation penetrates the body and it is aroused (*kṣobha*). (2)

The Second *Praṇava* – Jālandhara

O Hara, the second *Praṇava* is in the sacred seat of Jālandhara. (One should) first visualize it as the young (morning) sun which, (just) risen, is attended by Siddhas and Gandharvas, then, practicing at night (*niśācāra*), one should repeat it 200,000 times under a solitary tree. (3)

It quickly paralyses (*stobha*) the fetters and brings about the great union (*melaka*) of the goddesses. (In this way) one attains the accomplishment of heroes, namely, (the power) to enter into another's body (*pura*). (4-5ab)

The Third *Praṇava* – Pūrṇagiri

This, the great seed of bliss, is the third *Praṇava*. Yellow in colour and very beautiful, it is located in the middle of the navel.[3] (5cd-6ab)

(It is) the great sacred seat in Pūrṇagiri, praised by both gods and demons. The adept is conscious that (he has attained) the sign of realisation (*pratyaya*) which is (the inebriating) throb (of divine consciousness) (*ghūrṇi*) by repeating it 300,000 times when practicing at night on a (solitary) crossroad. He attains, without a doubt, the arousal of the body (*purakṣobha*) (experienced) by one who is free of thought constructs. (6cd-8ab)

भिन्नाञ्जननिभं[२७] रौद्रं[२८] कण्ठमध्ये[२९] विचिन्तयेत् ॥ ८ ॥
तिस्रपीठे[३०] भविष्ये[३१] तु कलेरन्ते[३२] भविष्यति ।

शून्यदेवकुले रात्रौ जपेल्लक्षचतुष्टयम्[३३] ॥ ९ ॥
नित्यानन्दं[३४] सदा शिष्ये[३५] अदृष्यत्वं[३६] प्रजायते ।
द्रव्याकर्षणसिद्धिश्च[३७] वश्यावेशमनुत्तमम्[३८] ॥ १० ॥[३९]

एष[४०] भैरवराजं[४१] तु रक्तालक्तकसन्निभम्[४२] ।
भ्रूमध्ये तु विजानीयात्[४३] पीठोद्यानं[४४] प्रकल्पयेत् ॥ ११ ॥

स्वयम्भूलिङ्गपूर्वतो[४५] निशाचरेण[४६] पञ्चभिः[४७] ।
जपैर्लक्षैर्योगनिद्राप्रत्ययं[४८] जायते ततः ॥ १२ ॥

अतीतानागतं चैव वर्तमाने[४९] प्रवर्तते ।[५०]
पञ्चप्रणव–उच्चारात्[५१] लक्षमेकं जपेद् यदि ॥ १३ ॥
शून्यदेवगृहे रात्रौ अणिमादिगुणाष्टकम् ।

एवं ते प्रणवाः[५२] पञ्च प्रथमं श्रीकुजान्वये[५३] ॥ १४ ॥
मन्त्राग्रेऽनुक्रमेणैव[५४] अन्ते तेऽपि विलोमतः[५५] ।
अमावास्या[५६] भवेत्[५७] पूर्णा कलिकाले तु मुक्तिदा ॥ १५ ॥

इति श्रीचतुर्विंशतिसाहस्रे[५८] पञ्चप्रणवसूत्रम् ॥ ५४ ॥

The Fourth *Praṇava* – Tisra

One should imagine that (the seed-syllable) of Rudra, (black) like sliced collyrium, is in the middle of the throat. It is located in the sacred seat of Tisra, the future one, which will exist at the end of the (Age of) Strife.[4] (8cd-9ab)

It should be repeated 400,000 times at night in an empty (abandoned) temple (*devakula*). (Thus) the disciple constantly (experiences) bliss and he becomes invisible (at will) (*adṛṣyatva*). (He attains) the accomplishment of attracting wealth (*dravya*) (to himself) and (experiences) a controllable state of possession (*vaśyāveśa*), which is the most excellent kind. (9cd-10)

The Fifth *Praṇava* – Udyāna

This (seed-syllable), King Bhairava,[5] is similar (in colour to) red lac. One should know that it in between the eyebrows. One should imagine that the sacred seat Udyāna (is there).[6] (11)

By reciting it 500,000 times in front of a Self-generated (*svayambhū*) Liṅga while practicing at night, (one achieves) the sign of attainment (*pratyaya*), which is Yogic sleep. (12)

By reciting (all) five *Praṇavas*, the past and the future come about in the present. If one repeates (them) 100,000 times at night in a deserted temple, (one attains all) the eight yogic powers including the power to make oneself small at will (*aṇima*) and the rest.[7] (13-14ab)

Such are your five *Praṇavas*. (This group) is the first in the tradition (*anvaya*) of Śrīkujā. (They are placed) in the forward order at the beginning of (each) mantra and, at the end, those same (*Praṇavas* are uttered) in reverse. (Thus) the New Moon becomes the Full Moon that bestows liberation in the Age of Strife.[8] (14cd-15)

This is the *Sūtra* of the Five *Praṇavas* which a part of the venerable (scripture of) twenty -four thousand (verses).

पञ्चपञ्चाशानन्दः

श्रीवक्रा उवाच[१]

अन्तरिक्षे[२] परानन्दे[३] उन्मने[४] व्योमपञ्चके[५] ।
परा देवी परादेहे शुद्धनिर्वाणमण्डले[६] ॥ १ ॥

पञ्च व्योमानि[७] जातानि[८] परा देवी जगान्तरे[९] ।
बिन्दुचक्रे विशुद्धाख्ये[१०] हृदये योनिमण्डले ॥ २ ॥
कन्दाधारे[११] क्रमात्[१२] तेषां पञ्चके व्योमनायकी[१३] ।
व्योमचक्रस्य मध्ये तु स्थिता सा[१४] व्योमपञ्चके ॥ ३ ॥
एवं व्योमानि जातानि परा देवी कृते युगे ।

स्थानसंकेतकं ज्ञात्वा ज्येष्ठो[१५] भ्राता तदा[१६] भवेत् ॥ ४ ॥
अथवा पितृदैवत्य[१७] भवते वा[१८] पितामहः[१९] ।
प्रपितामहेति[२०] संज्ञो[२१] वै वृद्धो वै[२२] यादृशो[२३] भवेत् ॥ ५ ॥

तेषां मण्डलकं कृत्वा[२४] साष्टाङ्गेन[२५] नमस्करेत् ।
न रिक्तं मण्डलं कुर्याद्[२६] यदीच्छेत्[२७] सिद्धिमात्मनि[२८] ॥ ६ ॥

चिन्ताभावेन आत्मानं[२९] विनिवेद्य[३०] प्रसन्नधीः ।
तत्रापि मण्डलं कुर्यात् कूर्मासनसमन्वितम्[३१] ॥ ७ ॥

दक्षिणे[३२] वीरद्रव्यं[३३] तु दक्षिणा मध्यमोत्तरे[३४] ।
चतुष्कं कारयेत्[३५] श्रेष्ठं[३६] सुसूत्रं च सुशोभनम्[३७] ॥ ८ ॥

CHAPTER FIFTY-FIVE

The *Sūtra* of the Prescribed Procedure for the *maṇḍala* to be Worshipped (*ārādhyamaṇḍalavidhānasūtra*)

The Five Voids

The venerable (Goddess) Vakrā said:

The Goddess Parā is within the Void (of the transcendent), which is supreme bliss, the Transmental and the Five Voids in the the body of Parā within the pure *maṇḍala* of Nirvāṇa (*nirvāṇamaṇḍala*).[1] (1)

When the Five Voids have arisen, the Goddess Parā (arises) within the universe. The Mistress of the Voids is within the five (Voids), that is, in due order, within the Wheel of the Drop, (the Wheel) called Viśuddha (Pure), the Heart, the Circle of the Yoni[2] and the Foundation of the Root. She is in the centre of the Wheel of the Void within the Five Voids.[3] Once the Voids have arisen in this way, the goddess Parā (arises) in the Kṛta Age. (2-4ab)

Once one has known the convention concerning the locations (of the Voids) (*sthānasaṁketaka*), the eldest then becomes (one's) brother, or else (he attains) the divine status of a father ḶÝor else he is a grandfather. (Then he is called) a 'great grandfather' and the term (indicates that he) has become like an elder (*vṛddha*) (of the spiritual lineage).[4] (4cd-5)

The Drawing of the *Maṇḍala* of the Elders

Having fashioned their *maṇḍala*, one should salute them with a (full) eight-limbed prostration. If one wishes to possess magical power (*siddhi*) within oneself, one should not leave the *maṇḍala* empty (devoid of offerings).[5] (6)

Once the (officiant) of contented intellect has mentally made the food offering to his own Self, he should fashion the *maṇḍala* there itself along with the tortoise seat.[6] (7)

The hero's sacrificial substance is (placed) in the southern (direction). The sacrificial fee is in the middle and the north.[7] One should cause an excellent square to be fashioned that is very beautiful with a good thread. (8)

पात्रं पूर्व[३८] समासाद्य[३९] सर्वलक्षणसंयुतम् ।
कम्बुग्रीवोच्छ्रितं[४०] स्वर्णं[४१] बालबालुकवर्जितम्[४२] ॥ ९ ॥

वामहस्तयुतेनापि[४३] मध्ये[४४] श्रीनाथपादुका[४५] ।

वाग्भवेन प्रकर्तव्यं वृक्षत्रितयमुत्तरे ॥ १० ॥
चिञ्चिणी पूर्वतो ज्ञेया[४६] द्वितीयं च[४७] कदम्बकम्[४८] ।
तृतीयं बिल्वमित्याहुर्वाग्भवेन[४९] समन्वितम्[५०] ॥ ११ ॥

मातरीषट्कमग्रे च[५१] डकारादि विधानवत्[५२] ।
क्रमेणानेन षट्कं[५३] स्यात्[५४] बीजं तासां[५५] च षड्विधम्[५६] ॥ १२ ॥

स्वयोनिमिश्रितं[५७] कृत्वा वाग्भवेन[५८] विभूषितम् ।
अम्बापादान्तं[५९] सर्वेषां स्वस्थाने[६०] ओलिनाथकम् ॥ १३ ॥[६१]
तस्मिन्[६२] स्थाने गुरोः[६३] पंक्तिः[६४] सृष्टिन्यायेन सुन्दर[६५] ।

वाग्भवादि ततः पञ्च ऊर्ध्वकोणादि[६६] आरुहेत्[६७] ॥ १४ ॥
मध्यस्थाने ततः कृत्वा दिशासु[६८] विदिशासु[६९] च ।
ज्येष्ठमण्डलमित्युक्तं[७०] गुरूणां सिद्धिहेतवे ॥ १५ ॥

एवंविधिविहीनस्तु[७१] आराध्य[७२] यो न मन्यते[७३] ।
योगिन्यस्तस्य सीदन्ति[७४] भक्षयन्ति वसामिषम्[७५] ॥ १६ ॥

(This should be done) once (one has) obtained a vessel that possesses all the (necessary) characteristics. (It should be) tall, with a neck (shaped like a) conch, made of gold and (clean) without hair or sand. (9)

In the centre are the sandals of Śrīnātha along with that which is on the left hand.[8] (10ab)

One should fashion the three trees in the north by means of (the seed-syllable) Vāgbhava. One should know that the Ciñciṇī (tree) is the first, the Kadamba (tree) is the second, while they say that the Bilva (tree), endowed with Vāgbhava, is the third.[9] (10cd-11)

The group of six Mothers is in front. The Mothers are the (six) Ḍākinī and the rest (*ḍakārādi*)[10] as prescribed. The group of six should be in accord with this sequence and their seed-syllable is (also) of six kinds. (12)

Having mixed (each member of the group) with its own source (*yoni*) and decorated it with Vāgbhava, the word *'ambā'* (should be placed) at the end of them (all). The Lord of the Lineage is in his own place. O handsome one, the teacher's line is (ordered) in that place in accord with the principle of emanation. (13-14ab)

Then one should place the five (*Praṇavas*), Vāgbhava and the rest, in the upper corner and so forth (in due order). Then, having done so in the middle and in the primary and secondary directions, it is said that the *maṇḍala* of the Elders (*jyeṣṭha*) (is complete). Its purpose is to (achieve) the accomplishment (*siddhi*) of the teachers. (14cd-15)

The Yoginīs ruin one who is devoid (of the knowledge of) this procedure and consume the fat and flesh of one who does not respect the object of worship. (16)

इहेत्यर्थपरिभ्रष्टः[७६] परत्र[७७] सिद्ध्यते[७८] कुतः ।
तस्मात् सर्वप्रयत्नेन ज्येष्ठानामभिनन्दनम्[७९] ॥ १७ ॥
व्रतीनां[८०] च यतीनां च[८१] योगीन्द्राणां विशेषतः ।
पुरुषाणां स्त्रियाणां[८२] वा[८३] आचार्याणां गुरोज्ञया[८४] ॥ १८ ॥
ये जाताः[८५] कोंकणे[८६] पूर्वे[८७] ये स्थिता जरयन्ति च[८८] ।
तेषां[८९] मण्डलकं कुर्याद् द्रव्यहीनमसिद्धिदम्[९०] ॥ १९ ॥
न कुर्यात् पुत्रकानां तु समयाचारमेलके[९१] ।

इति श्रीकादिभेदे[९२] आराध्यमण्डलविधानसूत्रं[९३] ॥ ५५ ॥

How can one who has fallen from this reality (*artha*) here (in this world) be successful in the next? Therefore, the elders (should be) praised with all effort. (So too) those who observe vows, renouncers (*yati*), and the lords of yogis in particular, (along with all) men, women and teachers who are born by the grace of the teacher's Command in Koṅkaṇa and who reside and have grow old (there) from before. One should make a *maṇḍala* for them. (But take care. A *maṇḍala*) that is devoid of the sacrificial substances does not bestow success. One should not make (such a *maṇḍala*) for the spiritual sons (and the others) in a meeting of (those who) observe the practice of the Rule. (17-20)

This is the *Sūtra* of the Prescribed Procedure for the *Maṇḍala* to be Worshipped *(ārādhyamaṇḍalavidhānasūtra)* which belongs to the venerable division (of the tradition) beginning with Kā.

षट्पञ्चाशानन्दः

विश्वाकर्षणयोगेन सम्यक् सर्वं[१] निरामयम् ।
स्वानन्दं स्वस्वरूपं च श्रीचन्द्रपूर्येति[२] संज्ञया ॥ १ ॥
अनाहतसमुत्थानं शून्यं शून्यालयं[३] व्रजेत् ।

निराश्रयं परं भित्त्वा श्रीगुल्मनाथं[४] द्वितीयकम् ॥ २ ॥

निजपदसमुद्भूतं[५] चन्द्रस्यार्धनिरोधितम् ।
स्वक्रमोदयविज्ञानं श्रीस्तम्भदेवं[६] तृतीयकम् ॥ ३ ॥

त्रिकोणचक्रसंलीनं[७] एकनाड्यां[८] समुत्थितम्[९] ।
द्वादशार्कसमप्रख्यं श्रीकर्पासाख्यं[१०] चतुर्थकम् ॥ ४ ॥

घण्टिकान्तरसंलीनं[११] द्रवते[१२] वह्निमण्डले ।
चिच्चक्रं[१३] सर्वसुस्थानं[१४] श्रीमद्वटपुरं भवेत्[१५] ॥ ५ ॥

भेदद्वयं गतोऽसौ[१६] वै द्वादशान्ते लयं गतः ।[१७]
हृद्व्योमोभयमध्ये[१८] तु विरजं देवं[१९] षष्ठकम्[२०] ॥ ६ ॥

कुलपञ्चकमुद्राया[२१] व्योमवक्त्रं तु दीपयेत् ।
बिन्दुस्थानं तु संभित्त्वा श्रीप्रयागं[२२] तु सप्तमम् ॥ ७ ॥ [२३]

महाप्रलयनिर्घोषं व्योमवक्त्रे[२४] तु चालयेत् ।
दीप्यमानं तु सर्वेषां श्रीकांसाख्यं[२५] तथाष्टमम् ॥ ८ ॥

CHAPTER FIFTY-SIX

The *Sūtra* of the Sixteen Siddhas.

The Sixteen Siddhas as Sixteen Aspects of Realisation

1) Everything is correct (*samyak*) and free of defects by virtue of the Yoga that attracts all things. It is one's own (innate) bliss and one's own essential nature that is called the venerable Candrapurī (City of the Moon).[1] (1-2ab)

2) The emergent development (*samutthāna*) of Unstruck (Sound) is the Void that travels to the Abode of the Void. (It is) the second (Siddha), the venerable Gulmanātha[2] (the Lord of the Bower who is attained) once one has penetrated through (into) the supreme (reality) devoid of (external) support. (2cd)

3) The third one is the venerable Stambhadeva (the God of the Pillar). He has arisen from his own abode (when) the Half-moon has been checked. (He is) the knowledge of the arising of one's own Transmission. (3)

4) The fourth is the venerable (lord) called Karpāsa[3] (Cotton). He is merged in the Wheel of the Triangle and, brilliant as the twelve suns, he has risen up within the single channel (of Kuṇḍalinī). (4)

5) The venerable Vaṭapura is merged within the glottis (*ghaṇṭikā*). (This) is the beautiful abode (*susthāna*) of all things, the Wheel of Consciousness that oozes (nectar) into the Circle of Fire. (5)

6) O god, the sixth is Viraja (the Pure Lord) who, (residing) in the centre between the Void and the Heart, is present in the two divisions and has merged into the End of the Twelve. (6)

7) One should illumine the Face of the Void with the Gesture of the Five Kulas and, having penetrated through the locus of the Drop, (one attains) the venerable Prayāga,[4] who is the seventh. (7)

8) One should impel the roar of the Great Destruction (*mahāpralaya*) in the Face of the Void. Illumining all things, he is the venerable one called Kāṁsa,[5] who is the eighth. (8)

महाव्योम्नि[२६] प्रतिष्ठोऽसौ[२७] विष्णुलिङ्गाङ्गधारिणः[२८] ।
महावज्रपदे[२९] लीनो[३०] भोगदेवेति[३१] संज्ञया ॥ ९ ॥

खस्थाने[३२] तु परे प्राप्ते[३३] वह्नौ[३४] सूर्ये[३५] लयं गते[३६] ।
तत्र आज्ञा भवेत्[३७] तस्य बिम्बदेवं[३८] द्विपञ्चकम् ॥ १० ॥

अवर्णरसमाकृष्य[३९] शून्यं[४०] व्योमं[४१] समाश्रयेत् ।
महानादे[४२] प्रविष्टोऽसौ[४३] श्रीखड्गदेवं तु[४४] सिद्ध्यति ॥ ११ ॥

तिरस्कारं[४५] तिरस्कृत्वा[४६] लोकस्य वञ्चनम् भवेत्[४७] ।
मनोनिरोधनं[४८] कृत्वा[४९] द्वादशं[५०] रुद्रमेव च[५१] ॥ १२ ॥

रसानन्दे[५२] प्रबुद्धात्मा ब्रह्मतत्त्वे[५३] लयं गतः ।
निर्वाणपदसंप्राप्ता[५४] धारा शिवेति[५५] संज्ञया ॥ १३ ॥

महानादे प्रविष्टोऽसौ अवस्थाशाम्भवे[५६] स्थितः ।
एकाकारस्वरूपेण[५७] श्रीमुद्रास्फोटश्चतुर्दशः[५८] ॥ १४ ॥

ज्योतिरूपस्तथा[५९] नादं[६०] एकीभावं गतावुभौ ।
परव्योम प्रबुद्धस्य श्रीवंकापुरसंज्ञया ॥ १५ ॥

महाशून्यालयं[६१] गत्वा समरसत्वेन संस्थितः ।
प्रबुद्धस्तिष्ठते[६२] तत्र भुर्जदेवेति[६३] षोडशः[६४] ॥ १६ ॥

इति षोडशसिद्धानां[६५] सूत्रम् ॥ ५६ ॥

9) Known by the name of Bhogadeva (God of Worldly Enjoyment), he is established in the Great Void and his body is the Liṅga of Viṣṇu (the Pervasive One). He is merged into the plane of the Great Thunderbolt (*mahāvajra*). (9)

10) Bimbadeva (the God of the Bimba Tree) is the tenth. His Command is there (in the state that arises) once the supreme Abode of the Void (of ultimate reality) has been attained and Fire and Sun have dissolved away. (10)

11) Having drawn towards (oneself) the aesthetic savour (*rasa*) of Unstruck Sound (*avarṇa*) one should rest in the Empty Void (*śūnyavyoma*) (of the supreme state). (Thus) he who has entered the Great Sound attains the venerable Khaḍgadeva[6] (the God of the Sword). (11)

12) Having removed (all) obscuration, the (bondage of the) world is deceived (and overcome). Once the mind has been checked, (one attains) the twelfth one who is Rudra himself. (12)

13) The awakened Self present in the bliss of aesthetic delight (*rasa*) has dissolved into the Principle of Brahman. The current (*dhārā*) (of energy) that has (thus) attained the plane of *Nirvāṇa* goes by the name of Śiva. (13)

14) The fourteenth is the venerable Mudrāsphoṭa (Explosion by Gesture) who is by nature the form of the One (reality) that has entered into the Great Sound which is the Śāmbhava state. (14)

15) Sound and the form of Light have both become one. (This is) the Supreme Void of the awakened one and it goes by the name of the venerable Vaṅkāpura. (15)

16) The sixteenth is Bhurjadeva[7] (the God of the Birch Tree). Having attained the Great Void, he abides as oneness (*samarasatva*) and, fully awakened, abides there. (16)

This is the *Sūtra* of the Sixteen Siddhas.

श्रीवक्रा उवाच[१]

अष्टादशक्रमाम्नाय[२] भूमिकार्थेन कथ्यते[३] ।

खचक्रे कुलजानन्दं[४] खसुखं[५] खप्रचोदितम्[६] ॥ १ ॥
खस्था निवर्तिताकारा[७] तस्मात्[८] सा उन्मना परा[९] ।

उन्मनाख्यामनाख्या[१०] च अनाश्रयपदोत्थिता[११] ॥ २ ॥
निस्तरङ्गा निराभासा मोक्षलक्ष्मी महेश्वर ।

सर्वा सर्वेश्वरी[१२] सूक्ष्मा निस्तत्त्वा संवृतालया[१३] ॥ ३ ॥
आलय[१४] सृष्टिवर्गस्य उन्मनाह[१५] निरामया[१६] ।
महती[१७] सर्वमन्त्रज्ञा[१८] मातङ्गी चान्त्यजे कुले[१९] ॥ ४ ॥

मनमेकाग्रतः[२०] कृत्वा द्वादशार्चिसमाकुला[२१] ।
मालिनी मेघनादेन[२२] पारयेत्[२३] परकौलिके[२४] ॥ ५ ॥
मनोन्मनपदे[२५] ज्ञेया अटते सा अशङ्किता[२६] ।
षोडशान्ते चिदाकाशे विकासे[२७] गुप्तमण्डले ॥ ६ ॥

CHAPTER FIFTY-SEVEN

The Plane of the Divine Current which is the Transmission beginning with the Transmental

The Eighteen Phases of the Divine Current

The venerable (Goddess) Vakrā said:

[1](Now) the treaching concerning the eighteenfold transmission[2] will be explained from the point of view of the stages (of realization) (*bhūmikārtha*).[3]
(1ab)

1) Unmanā - The Transmental (*unmanā*)

The bliss born of Kula in the Wheel of the Void (*kha*) is the bliss of the Void impelled by the Void. Established in the Void, she is devoid of form (*nivartitākārā*). Thus, she is the Supreme (Goddess), the Transmental (*unmanā*).[4]
(1cd-2ab)

She is called the Transmental and No Mind (*amanākhyā*) and has come forth out of the plane free of (phenomenal) support (*anāśraya*). O Great Lord, devoid of fluctuation (*nistaraṅgā*) and unmanifest, she is the wealth of liberation (*mokṣalakṣmī*). (2cd-3ab)

She is all things, the mistress of all, subtle, devoid of metaphysical principles and her abode is well concealed. I am (her) the Transmental, free of defect, the abode of (all that is) emitted. She is powerful (*mahatī*) and knows every mantra. She is Mātaṇgī (the Sweeper) who belongs to a family of those born in the lowest caste.[5] (3cd-4)

2) Manonmanī - Mind Beyond Mind

Having made the mind one-pointed, Mālinī, who has twelve flames (*arci*),[6] leads one across (*pārayet*) to the supreme Kaulika (reality) by means of the Sound of (Thunder) Clouds (*meghanāda*).[7] She should be known on the plane of Mind Beyond Mind where she wanders about, carefree, at the End of the Sixteen within the expansion (that takes place) in the Sky of Consciousness, the secret *maṇḍala*.
(5-6)

तत्रस्था या[२८] पुरा भाति[२९] आनन्दबोधरश्मिभिः[३०] ।
समनेति[३१] कला सूक्ष्मा शाश्वता[३२] बोधविग्रहा[३३] ॥ ७ ॥

समनान्ते[३४] विजानीयात्[३५] शाम्भवाज्ञा स्वरूपतः[३६] ।
तत्त्वहीना अविच्छिन्ना[३७] चिद्घनाभरणोदधिः[३८] ॥ ८ ॥
ऊर्ध्वस्था[३९] कुलनाथं च[४०] व्यापयन्ती[४१] स्वयम्भुवा ।
तेन सा व्यापिनी[४२] प्रोक्ता परदेहाद्[४३] विनिर्गता ॥ ९ ॥

शोधनी[४४] शिवतत्त्वस्य अन्तःकरणयोजनी[४५] ।
यज्ञकोटिसुविस्तीर्णा[४६] नित्यानन्दा[४७] महेश्वर[४८] ॥ १० ॥
अन्त्यजा मण्डले क्षीणा अव्यक्ता[४९] परमाव्यया ।

तस्योत्पत्तिलय[५०] नास्ति संचरेत[५१] महापथे ॥ ११ ॥
निस्तरङ्गे नभे[५२] व्याप्तिर्नन्दिन्या[५३] कुलकौलिनी[५४] ।

सप्तकोटिस्तु[५५] मन्त्राणां प्रस्तारे[५६] ये च भाषिताः[५७] ॥ १२ ॥
मेरुमध्याद् विनिष्क्रान्ता[५८] मन्त्रत्व[५९] सप्तधा भवेत् ।

मन्थान[६०] शिवशक्त्यादौ[६१] उभाभ्यां रविसोमयोः[६२] ॥ १३ ॥
त्र्यक्षरं त[६३] महात्मान[६४] मन्थान[६५] सप्तधा भवेत्[६६] ।

3) Samanā - The Equal One

Samanā (the Equal One) is the name of the subtle and eternal energy (*kalā*) whose form is consciousness (*bodhavigrahā*).[8] Established there (in the Sky of Consciousness), she shines prior (to all things) as the rays of the consciousness of bliss.[9] (7)

4) Vyāpinī - The Pervasive One (*vyāpinī*)

One should know Śambhu's Command according to its own essential nature at the extremity of the Equal One (*samanā*). Devoid of metaphysical principles and undivided, she is the ocean of the dense (uninterrupted) consciousness that fills (all things). Established above (all things) and self-generated, she pervades (*vyāpayantī*) the Lord of Kula. Therefore she is called the Pervasive One (*vyāpinī*) who has emerged from the supreme body.[10] (8-9)

5) Avyaktā - The Unmanifest (Śāmbhavī)

(The Unmanifest) purifies the Śiva Principle and conjoins the inner (mental) organ (with it). O Great Lord, perpetually blissful, she is as extensive (and sacred) as ten million sacrifices (*yajña*). The Unmanifest[11] is supreme, imperishable, subtle (*kṣīṇā*) and the last born (*antyajā*) in the *maṇḍala*.[12] (10-11ab)

6) Nandinī

Neither arising nor waning away, she moves (freely) along the Great Path (*mahāpatha*). As the pervasion (of the goddess) in the waveless sky (of consciousness),[13] she is Nandinī, the goddess of the Kula (*kulakaulinī*).[14] (11cd-12ab)

7) Manthānā

The seventy million mantras that are uttered within the grid (*prastāra*) have (all) emerged from the midst of the Meru (*prastāra*). (Thus) the condition of mantra is sevenfold. (12cd-13ab)

The Sun and Moon are churned by Śiva and Śakti first of all. That great and imperishable (*akṣara*) soul is Manthāna who is sevenfold.[15] (13cd-14ab)

षट्त्यागात्[६७] सप्तमे[६८] मुक्तिर्निर्धूमा[६९] निर्मला[७०] द्युतिः[७१] ॥ १४ ॥
सा योनिः परमाकाशे[७२] त्र्यक्षाख्या[७३] चैव पश्चिमे ।

हेलया क्रीडकारणे[७४] संस्पर्शे[७५] च[७६] अनुक्रमात्[७७] ॥ १५ ॥
चैतन्यचित्तचेतस्का[७८] हेरुका[७९] क्षुद्रविग्रहा ।

क्षुरधारा[८०] शताकारा अकारा षोडशाधिका[८१] ॥ १६ ॥
समनाज्ञाविनिष्क्रान्ता[८२] हिमकुन्देन्दुनिर्मला[८३] ।

दिव्यभुवनपदान्तस्था[८४] अट्टहासान्तसंभवा[८५] ॥ १७ ॥
सततानन्दबोधज्ञा[८६] समयाक्षी[८७] निगद्यते ।
अक्षरक्षरयोर्मध्ये[८८] चिन्तामणिकुलेश्वरी[८९] ॥ १८ ॥

ब्रह्मरन्ध्रान्तरे[९०] लीना[९१] या भाति[९२] परमा कला[९३] ।
शाम्भवान्ते[९४] च[९५] सात्युग्रा ज्वालामाला च[९६] लेलिहा[९७] ॥ १९ ॥

विस्फुल्लिङ्गनिभाकारा[९८] उदितार्कसमप्रभा ।
दश चैकावतारे[९९] च दिव्यरत्नकुजाम्बिका[१००] ॥ २० ॥
आलये[१०१] सर्वसिद्धानां[१०२] त्रिकूटे[१०३] पश्चिमे गृहे[१०४] ।

Liberation, which is pure radiant, smokeless light, (is achieved) in the seventh by abandoning the six (Wheels). According to the western (tradition) she is the Yoni in the Supreme Void (of consciousness) called the Triple Syllable (*tryakṣākhyā*).[16] (14cd-15ab)

8) Herukā[17]

Due to (her) intense passion (*helā*), (she) is the cause of (this cosmic) sport. In contact (*saṁsparśa*) (with the objects of sense), she is Herukā. Her form is vulgar (*kṣudravigrahā*). She is successively consciousness, mind and the object of thought.[18] (15cd-16ab)

9) Kṣuradhārā

Kṣuradhārā (the Razor's Edge) has a hundred forms. She is the letter A and is the seventeenth (*ṣoḍaśādhikā*) (energy of the Moon). She has emerged from the Command of the Equal One (*samanā*) and is pure (white) like the moon, snow and the jasmine (flower).[19] (16cd-17ab)

10) Samayākṣī

She resides at the extremity of the plane of the divine world and is born in (the goddess's) roaring laughter (*aṭṭahāsa*) (that destroys all things). She knows the awakened consciousness and bliss of the Equal One and is called Samayākṣī. Between the perishable and the imperishable, she is the mistress of the Kula of the Wish-granting Gem.[20] (17cd-18)

11) Kālakarṣī

She is the energy (*kalā*) within the Cavity of Brahmā that shines (there) as the Supreme Power. Within the Śāmbhava (state), she is extremely ferocious and (like) a garland of flames she licks up and destroys (all things) (*lelihā*).[21] (19)

12) Mother Kujā

Her form is like a spark and (her) light like that of the risen sun. Young mother Kujā is the divine jewel in the eleventh descent into the abode of all the Siddhas on (mount) Three Peaks (*trikūṭa*),[22] that is, in the Western House. (20-21ab)

गृहमेक[१०५] पुरारभ्य[१०६] कालकर्षी च[१०७] देवता[१०८] ॥ २१ ॥
हिमवन्तगृहे जाता[१०९] संवर्ता[११०] पश्चिमे गता[१११] ।

गतस्य[११२] पुनरावृतिरिच्छारूपा[११३] महेश्वरी[११४] ॥ २२ ॥
चन्द्रार्कोपरि[११५] नाथस्य भवच्छेदकरी तु सा ।

नीलाञ्जननिभा भाति[११६] द्वादशान्ते[११७] तु[११८] चन्द्रिका ॥ २३ ॥
चर्यावीर्यकुलेच्छा[११९] या प्रत्यक्षा[१२०] सा कलौ युगे[१२१] ।
त्रैलोक्यसुप्रभातोऽय[१२२] सुगोप्य[१२३] प्रकटीकृतम् ॥ २४ ॥

संघट्टोभयमध्यस्थ[१२४] त्रिकूटत्रिपथोदयम्[१२५] ।
त्रिकौल[१२६] त्रिकलाक्रान्तं त्रिखण्ड[१२७] कुलविग्रहम् ॥ २५ ॥

जठरार्धकलाधार[१२८] कालिकासनमण्डलम्[१२९] ।
प्रकाशशिखरान्तस्थ[१३०] चन्द्रपूर्य[१३१] निगद्यते[१३२] ॥ २६ ॥

चन्द्रचारगतिं[१३३] ज्ञात्वा लयान्ते[१३४] ज्योतिभास्करम्[१३५] ।
नदते[१३६] तुर्यगोर्ध्वस्था[१३७] नादाख्यकुलपंचके[१३८] ॥ २७ ॥

13) Aghorā

Starting in front, in the beginning, with the one House and Kālakarṣī as the deity, she was born in the house of the Himalaya. As Saṁvartā (the Doomsday Fire), she went into the Western (House). (21cd-22ab)

14) Maheśvarī

She is the return movement of one who has gone (beyond). She is Maheśvarī and her form the (divine) will. Above the Moon and Sun of the Lord (*nātha*), she cuts through fettered existence.[23] (22cd-23ab)

15) Ekavīrā[24]

She is the Moonlight (*candrikā*) at the End of the Twelve, shining (darkly) like blue collyrium.[25] She is the (divine) will of Kula, which is the vitality of practice (*caryā*) visible in the Age of Strife. This, the beautiful dawn of the triple world, which should be kept well hidden, has been revealed.[26] (23cd-24)

16) Karaṅkiṇī

In the middle of the union of both (Sun and Moon), it is the arising of the triple path of the Three Peak (syllables) (of the Yoni). (The Yoni) is the triple Kaula, pervaded by the three energies (*kalā*), it has three parts and its form is Kula.[27] (25)

17) Carcikā

(Kula) is the *maṇḍala* that serves as Kālikā's seat and is the foundation of the half energy (*ardhakalā*) of the belly (of the Void). Situated in the flame of the Light (of consciousness), it is said to be the City of the Moon.[28] (26)

18) Śrīnātha

Having known the movement of the Moon, (one sees) at the end of (its) merger the Sun of the Light (of consciousness) and (the energy) that is within the Fourth (state)[29] and above, it resounds in the group of five Kulas called 'Sound' (*nāda*).[30] (27)

मन्त्रमार्गोदय[१३९] देव[१४०] खेचरक्रमनिर्णयम्[१४१] ।
कथितं तव नाथस्य रहस्यं परमाद्भुतम्[१४२] ॥ २८ ॥

अभावं भवयेन्नित्य[१४३] स्वभावोदयशासने[१४४] ।
संसारसागर[१४५] घोरं तत् तत्त्व[१४६] च चिदात्मकम्[१४७] ॥ २९ ॥
रुद्रभैरववीराद्या:[१४८] अप्रबुद्धाश्च मोहिता:[१४९] ।
न विन्दन्ति रहस्येद[१५०] दिव्यौघक्रमनिर्णयम्[१५१] ॥ ३० ॥

दिव्यौघसेवनात्[१५२] सिद्धिर्न[१५३] सिद्धिर्भावशंकया[१५४] ।
अभावज्ञानखड्गोऽय[१५५] त्रिशून्याधारकन्दरम्[१५६] ॥ ३१ ॥

हन्ति[१५७] कलिरिपु[१५८] क्रुद्ध[१५९] च्छेदयेत्[१६०] पापराशिकम् ।
अभावविमले[१६१] दीपे[१६२] पश्यते[१६३] ज्ञानचक्षुषा ॥ ३२ ॥

तममायात्ममूर्कत्वपशुपाशविमोचनम्[१६४] ।
यद् गृहीतं स्वभावेन[१६५] अभावपरिभावनात्[१६६] ॥ ३३ ॥
निरन्तरमविच्छिन्न[१६७] यस्याज्ञाज्योतिभास्करम्[१६८] ।
निर्मला[१६९] जायते तस्य ज्ञानदृष्टि:[१७०] पर[१७१] प्रति ॥ ३४ ॥

अज्ञानतमसंघात[१७२] स्मरणादपि नश्यति[१७३] ।
यस्य[१७४] दिव्यौघमानन्द[१७५] उन्मनायाश्च[१७६] गोचरम्[१७७] ॥ ३५ ॥
खञ्जीनाथावलीपूर्ण[१७८] त्रिशून्यान्ते[१७९] लयोदयम्[१८०] ।

त्रिवल्लीवलयाकार[१८१] त्रिकैक[१८२] षोडशाधिकम् ॥ ३६ ॥
त्रिभिरेको[१८३] भवेत्[१८४] श्रीमान्[१८५] त्रि–उल्याक्रमनिर्णयम्[१८६] ।

O god, I have told you, O lord, the supremely astonishing secret, namely, the teaching concerning the Transmission of the Skyfarer, which is the arising of the Path of Mantra.[31] (28)

The Contemplation of Non-being, the Divine Current and the Goddess

According to the teaching concerning the arising of one's own nature, one should constantly contemplate Non-being.[32] That is the terrible ocean of transmigratory existence and that reality, which is consciousness. The Rudras, Bhairavas, Heroes and the rest, unawakened and deluded, do not get this secret, that is, the teaching of the Transmission of the Divine Current.[33] (29-30)

(One attains) success (*siddhi*) by observing (the teachings of) the Divine Current. (One does not attain) success by doubting (the non-existence of phenomenal) being. This is the sword of the knowledge of Non-being, the Cave that is the foundation of the Triple Void.[34] (31)

It kills the angry enemy which is strife and (with it) cuts through the heap of sins. One sees (reality) with the eye of knowledge in the (light of) of the lamp[35] Non-being (has rendered) pure. (32)

It is freedom from the bonds of the fettered, namely, the foolishness which is the darkness of Māyā. Once the Sun of the light of the Command, which is without break and undivided, has been grasped according to its (true) nature by the contemplation of Non-being, the vision of knowledge (of such a one) with respect to the Supreme (reality) becomes pure. (33-34)

The mass of the darkness of ignorance is destroyed merely by remembering (it). He who possesses the bliss of the Divine Current and the field of the Transmental (experiences) the merger and emergence which, full of the aggregate (of energies) (*āvalī*) of Khañjī's Lord, takes place at the end of the Triple Void.[36] (35-36ab)

(His) form is that of the enclosure (*valaya*) (of the Yoni) formed from the three lineages (*trivallī*) and consists of the triad (of the sides of the triangular Yoni), one (Point in the centre) and the seventeenth (*ṣoḍaśādhika*) (energy of the Moon). By means of (these) three there is one venerable (Lord). (Such is) the teaching of the transmission of the three lineages. (36cd-37ab)

अष्टादशप्रकारेण[१८७] स्वभावोदयकारणम्[१८८] ॥ ३७ ॥
अभावं खमहानन्द[१८९] दिव्यौघमतनिर्णयम्[१९०] ।

अभावगिरिमेरुं च[१९१] दुर्गकन्दरवर्तिनम्[१९२] ॥ ३८ ॥
लीलया[१९३] क्रमते सिद्धः क्रमं[१९४] दिव्यौघभावनात्[१९५] ।

स्वभावसंभव[१९६] ज्ञानं[१९७] सर्वगं शाश्वतमजम्[१९८] ॥ ३९ ॥
पंक्तिक्रमेण[१९९] दिव्येन गुणातीतं निरञ्जनम् ।
प्राप्य सिद्धिं[२००] खमार्गेण[२०१] अचिराच्च[२०२] गुरोज्ञया ॥ ४० ॥
त्रिशुद्धिक्रममार्गेण[२०३] को न[२०४] मुच्यति[२०५] बन्धनात्[२०६] ।

बन्धमोक्षकरी[२०७] वक्रा[२०८] सालम्बा[२०९] च निराश्रया[२१०] ॥ ४१ ॥[२११]
प्रसरोभयमध्यस्था[२१२] देवदेवी[२१३] परापरा[२१४] ।

आमूलात्[२१५] प्रसरं[२१६] तस्याः[२१७] क्रमवृक्षसमाश्रिता[२१८] ॥ ४२ ॥
मूलमाज्ञाक्रमं[२१९] वृक्षं त्रिशाखं नाभिसंभवम्[२२०] ।

वर्तिज्ञानांकुराच्छन्नं[२२१] अभिमात्रालतावृतम्[२२२] ॥ ४३ ॥
च्छायाबिन्दुविचित्राढ्यं[२२३] पत्रेन्दुकरभूषितम्[२२४] ।

पुष्पमेकमनङ्गाख्यं[२२५] गन्धं[२२६] ज्योतिश्चिदात्मकम्[२२७] ॥ ४४ ॥
फलानन्दरसं[२२८] आज्ञा[२२९] तृप्तिः कालस्य वञ्चनम् ।

आह्लादकरणं[२३०] योगं मोक्षाज्ञासिद्धिसागरम्[२३१] ॥ ४५ ॥
तद्गतं[२३२] चोन्मनावस्थं[२३३] सुषुप्तिगतचेतसम्[२३४] ।
सर्वभावपरिक्षीणं पश्यते[२३५] ज्ञानचक्षुषा ॥ ४६ ॥

Non-being, the teaching of the Divine Current, is the great bliss of the Void (*kha*) which, by means (of its) eighteen aspects, is the cause of the arising of one's own nature. (37cd-38ab)

By contemplating the Divine Current, a Siddha playfully crosses over the Krama and the mount Meru of Non-being within the Cave (of the Void of the Yoni) to which it is hard to accede. (38cd-39ab)

Once attained the knowledge born from one's own nature, which is omnipresent, eternal, unborn, beyond the qualities and stainless, by means of the divine sequence of the line (of teachers), and having quickly achieved success (*siddhi*) by (following) the Path of the Void (*khamārga*) (of the Divine Current) at the teacher's Command, who is not released from bondage by (following) the path of the sequence of the triple purification?[37] (39cd-41ab)

(The goddess) Vakrā, who is both with and without support,[38] brings about (both) bondage and liberation.[39] She, the Goddess of God, supreme (transcendent) and inferior (immanent) (*parāparā*), is located in the middle of both flows (*prasara*). (41cd-42ab)

She resides in the Tree of the Transmission, and she flows from (its) root. The 'root' is the transmission of the Command. The Tree has three branches and grows from the navel. (42cd-43ab)

(This Tree) is covered with the sprouts of the knowledge of (the energies of) the Wick[40] and is wrapped in the creepers of the measures (of sonic energy) (*abhimātrā*). It is rich with beautiful diversity of the Point which is its shade. It is adorned with the lunar rays, that are its leaves. (43cd-44ab)

(It has) one flower called called Anaṅga (Passion). (Its) smell is the Light which is consciousness. The juice of the bliss of (its) fruit is the Command, satisfaction and the conquest of death (*kālavañvacana*).[41] (44cd-45ab)

It is Yoga which is the means to attain bliss (*āhlāda*), the ocean of the accomplishment of the Command of liberation. He sees with the eye of knowledge the Transmental state within that, free (*parikṣīṇa*) of all (phenomenal states of) being and the mind absorbed (*gata*) in deep sleep. (45cd-46)

सबाह्याभ्यन्तरैकत्वे[२३६] अधोर्ध्वे[२३७] कन्दरन्ध्रगा[२३८] ।
निरानन्दे समुत्पन्ने[२३९] मुक्तिर्दिव्यौघशासने[२४०] ॥ ४७ ॥

सहजयोगोद्भवं[२४१] कौलं[२४२] कुलपिण्डं त्रिधात्मकम् ।

एकस्त्रीणि[२४३] तथा[२४४] पञ्च षट् त्रिकं[२४५] क्रमनिर्णयम्[२४६] ॥ ४८ ॥
श्रीनाथ कथितं तुभ्यं अदृष्टकुलविग्रहम्[२४७] ।

दशसप्तैकभेदेन[२४८] पुष्पसंख्या[२४९] निगद्यते ॥ ४९ ॥
सिद्धाद्या[२५०] सा परा[२५१] खञ्जी नवपुंलिङ्गभैरवम्[२५२] ।

श्रीनाथादीह[२५३] मन्त्रज्ञं[२५४] वन्दे गुरुं[२५५] निरन्तरम्[२५६] ॥ ५० ॥
गुणतत्त्वसमायुक्तं शाम्भवाज्ञाप्रकाशकम्[२५७] ।

पश्चिमे उदयं[२५८] जातं का–पू–जा–ओ–अनुक्रमात्[२५९] ॥ ५१ ॥
अकुलादिसमुत्पन्नं[२६०] कुलभेदं[२६१] त्रिधा स्थितम्[२६२] ।

कलाक्रमं[२६३] तु दिव्यौघं[२६४] अनादिपदमव्ययम्[२६५] ॥ ५२ ॥
उन्मनाज्ञा मनातीता[२६६] तया ज्ञानं[२६७] प्रवर्तते ।

मायामलविनिर्मुक्तः[२६८] पश्यते तां परापराम्[२६९] ॥ ५३ ॥
गतिरागतिचित्तस्य[२७०] खेगतिनिरतस्य[२७१] च ।
खगतिर्न च[२७२] संदेहो[२७३] दिव्यौघक्रमसेवनात्[२७४] ॥ ५४ ॥

When the Bliss of Stillness (*nirānanda*) has arisen, along with the oneness of inner and outer, above and below, (one achieves) liberation in the Cavity of the Root (of the Yoni in the End of the Twelve)[42] (*kandarandhra*) according to the teaching of the Divine Current. (47)

Kaula is generated from the spontaneous union (*sahajayoga*) (of Śiva and Śakti). It is the (Yoni which is the) threefold Body of Kula (*kulapiṇḍa*) (full of the energies of the letters).[43] (48ab)

The teaching of the Transmission (of the Skyfarers) (consists of) one, three, five and six (energies of the Divine Current).[44] O Śrīnātha, you have been told about the invisible form of the Kula. (48cd-49ab)

The number of Flowers is said to be seventeen, along with one division. She is the Supreme (goddess) Khañjī, the first Accomplished One (*siddhā*). (He) is Liṅga Bhairava who is the Nine Persons.[45] (49cd-50ab)

I praise (him as) the teacher constantly. He is the knower of mantra. He is Śrīnātha and (all) the other (teachers who are) here (in this world). Endowed with the principle of (all divine) attributes (*guṇatattva*), he reveals Śambhu's Command. (50cd-51ab)

(Reality) has dawned *(udaya)* in the Western (Tradition) (emerging in) KĀ (Kāmarūpa), PŪ (Pūrṇagiri), JĀ (Jālandhara) and O (Oḍḍiyāṇa), in due order. The Kula division has (thus) arisen from Akula and the rest and abides threefold. (51cd-52ab)

The sequence of energies (*kalākrama*) is the Divine Current, which is the beginningless and imperishable plane (*pada*). Knowledge arises by virtue of the Transmental Command that transcends the mind. (52cd-53ab)

He who is free of the impurity of Māyā sees her, (the goddess) who is both supreme (transcendent) and inferior (immanent). By attending (*sevana*) to the sequence of the Divine Current, the movement (*gati*) of the immobile mind intent on moving through the Void (of the transcendent) is, without a doubt, the flight (*khagati*) (of the liberated state). (53cd-54)

दिव्यशक्तिः[२७५] कुलालम्बी[२७६] चिद्रूपा[२७७] चिन्मया[२७८] परा ।
या चिनोति[२७९] चिदानन्दं[२८०] सा वक्रा[२८१] तु [२८२]प्रगीयते[२८३] ॥ ५५ ॥
विकासानन्दसंयोगात्[२८४] सा विकासरता[२८५] सदा ।
परमामृतनिर्वाणं शाम्भवी[२८६] ज्ञानभूमिका ॥ ५६ ॥

भूमिका भुवनान्तस्य[२८७] उन्मनादिक्रमस्य[२८८] च ।
तन्मयाज्ञाप्रभावेण दिव्यौघकुलनिर्गतम्[२८९] ॥ ५७ ॥

सामरस्यपदं[२९०] दिव्यं स्वानन्दानन्दचिन्मयम्[२९१] ।
अनाख्यं[२९२] चिन्मयाकारं उन्मनात्र[२९३] विलीयते[२९४] ॥ ५८ ॥

मनेनाक्रमते[२९५] सर्वं[२९६] शिवाद्यवनिगोचरम्[२९७] ।
अदिव्यदिव्यभूतस्थं[२९८] पश्यते[२९९] च मनोन्मनम्[३००] ॥ ५९ ॥

शान्तातीतसचैतन्यं[३०१] समनोन्मनकल्पनात्[३०२] ।
स्वविकासपराह्लादं[३०३] विश्रामाश्रयकौलिकम्[३०४] ॥ ६० ॥

व्यापिनी[३०५] खेचरावस्था[३०६] अभावपदबोधनी[३०७] ।
निराकारे[३०८] पराधारा[३०९] अवस्थाज्ञानदायिनी[३१०] ॥ ६१ ॥
अव्यक्ता[३११] व्यापिनी शक्तिर्व्यक्ताव्यक्तोभयोरपि[३१२] ।

Parā, whose form and nature is consciousness, is the divine energy grounded in Kula. She who gathers together the bliss of consciousness is proclaimed to be Vakrā. By (her) union with the bliss of expansion she, ever intent on expanion, is Śāmbhavī who is the plane of realization of knowledge within *Nirvāṇa*, which is the supreme drought of immortality (*amṛta*). (55-56)

(That is) the plane (*bhūmikā*) (of realization of the supreme reality) within the worlds (*bhuvana*) and that of the sequence beginning with the Transmental. The Kula of the Divine Current has emerged by the power of the Command which is of that nature.[46] (57)

The Eighteen Phases of the Divine Current

1) The Transmental (*unmanā*)

The plane of oneness (*sāmarasya*), divine and inexplicable (*anākhya*), is the consciousness of the bliss of one's own (innate) bliss. Its form is consciousness. Here the Transmental dissolves away.[47] (58)

2) Mind Beyond Mind (*manonmā*)

The mind (*manas*) pervades everything beginning with Śiva and (ending) with the sphere of the earth. (By means of the pervasive mind) one perceives Mind Beyond Mind which abides as (both all that is) divine (*divya*) and profane (*adivya*). (59)

3) The Equal One (*samanā*)

By realising (*kalpana*) the Equal (*samana*) (condition 'with mind') of the Transmental (one experiences the state known as) Beyond the Tranquil (*śāntātīta*) along with consciousness, which is the supreme bliss of the one's own (innate) expansion (of consciousness) and the Kaula (union of opposites) which is the foundation of repose. (60)

4) The Pervasive One (*vyāpinī*)

The Pervasive One (*vyāpinī*) is the state of the Skyfarer who awakens to the plane of Non-being. She is the supreme flux (of consciousness) within the Formless and bestows knowledge of the (supreme) state. The unmanifest Pervasive One is the energy of both the manifest and the unmanifest. (61-62ab)

अव्युच्छिन्नप्रभावेण[३१३] या चिनोति[३१४] सा[३१५] शाम्भवी[३१६] ॥ ६२ ॥
शाम्भवाज्ञा[३१७] मनोन्मन्या[३१८] नदते चित्कला कुले[३१९] ।

नन्दिन्यापदविन्यासे[३२०] ध्येयमात्मा[३२१] निरञ्जनम् ॥ ६३ ॥

मध्यमन्थानयोगेन[३२२] ज्ञानाग्निर्ज्वलते[३२३] तदा[३२४] ।
सा चोर्ध्वे[३२५] कलते[३२६] ऊर्ध्व[३२७] प्रज्वलन्[३२८] परवासनात्[३२९] ॥ ६४ ॥
परापरा अधोर्ध्वस्था[३३०] संचरन्ती[३३१] सुखोन्मुखा[३३२] ।

खेचराज्ञा[३३३] तु[३३४] सा काली[३३५] हेरुका च[३३६] निरन्तरा[३३७] ॥ ६५ ॥
समयाज्ञाप्रभावेण[३३८] सामरस्यं[३३९] प्रयच्छति ।

स्वभावोद्भवचैतन्य[३४०] समय[३४१] क्षीणकल्मषम्[३४२] ॥ ६६ ॥
जगत्क्षोभकरी[३४३] भाषा[३४४] लयोत्पत्तिविवर्जिता[३४५] ।

शून्यधामान्तरे[३४६] खस्था अवस्था[३४७] जम्भला[३४८] भवेत् ॥ ६७ ॥
कला कलान्तकी काली[३४९] निर्लक्षा[३५०] लक्षगोचरा ।

5) Śāmbhavī

Śāmbhavī is (the energy) which, by its uninterrupted power (*prabhāva*), gathers together (dispersed duality). (She is) Śambhu's Command, the power (*kalā*) of consciousness which, as Mind Beyond Mind, resounds in Kula.[48]

(62cd-63ab)

6) Nādinī

When (the expansion of the current of consciousness) sets foot in Nādinī's (state) one should contemplate the stainless Self. (63cd)

7) Manthānā[49]

Then the fire of knowledge burns by the Yoga of Churning the Centre. Above she emanates (*kalate*) (her energy) upwards, burning with the trace of the supreme (energy) (*paravāsana*).[50] Supreme (transcendent) and inferior (immanent), she is present above and below, wandering (through all the states of consciousness) intent on bliss. (64-65ab)

8) Herukā

She is Kālī. She is Herukā who is the uninterrupted Command of the Skyfarers (*khecarājñā*). She bestows the state of oneness (*sāmarasya*) by the power of the Command of the Rule. (65cd-66ab)

9) Bhāṣā

O God, (she is) consciousness (*caitanya*) that is generated from her own innate nature, the Rule devoid of impurity (*kṣīṇakalmaṣa*). She is Bhāṣā[51] (Speech) who, devoid of arising and falling away,[52] agitates the universe.

(66cd-67ab)

10) Jambhalā

Jambhalā is the state (of pure consciousness) (*avasthā*). She resides in the Sky within the abode of the Void. Kālī is (pure) energy (*kalā*) who brings about the end (of the differentiated) energies (*kalāntakī*).[53] She is without (any phenomenal) sign, (and yet her) sphere (of influence extends to all that has a) sign. (67cd-68ab)

आकर्षेत्[३५१] या[३५२] पर[३५३] तत्त्व[३५४] कालकर्षी सा[३५५] उच्यते[३५६] ॥ ६८ ॥
द्वादशान्ते[३५७] निरालम्बे चण्डरावा अशङ्किता[३५८] ।

चञ्चलाहमनोपम्या[३५९] विश्वग्रासैकलम्पटा[३६०] ॥ ६९ ॥

अघोराहं परा शार्वी[३६१] भीमा[३६२] मनसि वर्त्मनि[३६३] ।

मन[३६४] उत्पद्यते[३६५] वाचा[३६६] वाचा[३६७] तत्रैव[३६८] लीयते ॥ ७० ॥
त्रैलोक्या उपघातोऽय[३६९] निराशाकृतपञ्जरम्[३७०] ।

ममाज्ञावेशगा[३७१] तिष्ठेत्[३७२] प्रेरिता च[३७३] कुलाकुले ॥ ७१ ॥
विषवह्निशिवेच्छा[३७४] या निरञ्जनपदात्मिका[३७५] ।

खलिङ्गं विनयत्वेन[३७६] [३७७]नयकौले[३७८] विचारयेत्[३७९] ॥ ७२ ॥
कन्दरन्ध्रखमध्यस्था[३८०] एकवीरा[३८१] महाबला ।

11) Kālakarṣī

She who drags the Supreme Principle (towards herself) is said to be Kālakarṣī (She Who Drags Time). Free of doubts, she is the violent (*caṇḍa*) sound (*rāvā*) (that resounds) at the End of the Twelve devoid of (all phenomenal) support. (68cd-69ab)

12) Cañcalā

I am Cañcalā (the Playful One). Incomparable, (my) sole passionate desire (*laṁpaṭa*) is to devour the universe. (69)

13) Aghorā

I am Aghorā (Not Terrible), the Supreme (goddess) Śārvī,[54] Bhīmā (the Terrible One) who is on the path of the mind (*manas*). (70ab)

14) Trailokyā

Mind generates speech (*vācā*) and there speech dissolves away. This is the calamity brought about by Trailokyā, that is, the cage made of dispair (*nirāśā*). (70cd-71ab)

15) Ekavīrā

Śiva's will (which is both) Fire and Poison (*viṣa*) is the Stainless plane.[55] Present in the penetration (*āveśa*) of my Command, it is impelled in (both) Kula and Akula. (71cd-72ab)

One should reflect with humility (*vinayatvena*)[56] on the (one) Kaula (reality taught) in the teaching (*nayakaula*), namely, the Liṅga of the Void (*kha*). Ekavīrā, who is very powerful, resides in the middle of the Void of the Cavity of the Root (in the foundation of the Liṅga).[57] (72cd-73ab)

करङ्किणी[३८२] कुरङ्गीश[३८३] कन्दमध्ये[३८४] विसर्पितौ[३८५] ॥ ७३ ॥
चराचरे च त्रैलोक्ये[३८६] चित्रकाशविकासकौ[३८७] ।

चिदचिद्[३८८] भाति[३८९] मन्त्राज्ञा[३९०] चर्चिका सा[३९१] चतुर्युगे[३९२] ॥ ७४ ॥
निराधारपदान्तस्था[३९३] सावलम्बा[३९४] गतिर्भवेत्[३९५] ।

श्रीनाथ[३९६] तव[३९७] शक्त्या च अवतीर्णा[३९८] कलौ[३९९] युगे ॥ ७५ ॥
चतुर्युगे[४००] ह्यहं त्वं हि[४०१] ज्ञानज्ञेयविचारकौ[४०२] ।

अस्मिन्[४०३] कुलवरे[४०४] रम्ये[४०५] दिव्यौघे[४०६] शाम्भवे[४०७] पदे ॥ ७६ ॥
अस्ति सिद्धिर्न संदेह[४०८] इत्याज्ञा कुलखेचरी[४०९] ।

खेचरी[४१०] सा कुलालम्बा[४११] स्वभावोन्मनचेतसा[४१२] ॥ ७७ ॥
महाव्यक्ताक्षरे[४१३] लीना गुणहीना च[४१४] हंसगा ।

प्रसरोन्मनरूपेण[४१५] कालवेला[४१६] निदर्शयेत्[४१७] ॥ ७८ ॥
उन्मनत्वे[४१८] गता दृष्टिः[४१९] सृष्टिरूपा[४२०] ह्यधोमुखी[४२१] ।

अनाश्रिता कुले व्याप्तिः[४२२] कौलिनी भैरवी[४२३] कला[४२४] ॥ ७९ ॥
भैरवं रूपमादाय वमते[४२५] यत् पुरार्जितम्[४२६] ।
रमेद्[४२७] दशाष्टभेदेन[४२८] भैरवी[४२९] तेन भैरव[४३०] ॥ ८० ॥

16) Karaṅkinī

Karaṅkinī (the goddess Skeleton) and Kuraṅgīśa (the Lord of the Deer) have emerged from the centre of the Root (of the foundation) and engender the expansion of the light of consciousness in the triple world, moving and immobile. (73cd-74ab)

17) Carcikā

The (energy of the) Command within mantras illuminates (both) consciousness and (all that is) unconscious. She is Carcikā (Reflection) (who abides thus) in the four Ages.[58] She resides on the (transcendental) plane free of (phenomenal) supports (although her) dynamic state (*gati*) is with supports (*sāvalambā*). (74cd-75ab)

18) Śrīnātha

O Śrīnātha, (I have) come down (into the world) by your power. (Throughout) the four Ages, you and I reflect on knowledge and its object.[59] (75cd-76ab)

Without a doubt, there is success (*siddhi*) in this, the best of Kulas, which is the beautiful Divine Current and the Śāmbhava plane. This is the Command, (the skyfaring goddess) who moves in the Void of Kula (*kulakhecarī*). (76cd-77ab)

Khecarī is based on Kula (*kulālambā*) with her consciousness which is the Transmental (energy) of (her) own nature (*svabhāvonmanacetasā*). Merged in the great unmanifest and imperishable (*akṣara*) (reality), devoid of (phenomenal) qualities, she is within (Bhairava) the Gander. (77cd-78ab)

She reveals time and moment to be the flow of the Transmental.[60] Vision (*dṛṣti*) that has entered into the Transmental state is in the form of emanation that faces downwards (into immanence). (78cd-79ab)

Bhairavī is the energy (*kalā*) Kaulinī who, without having emerged out (of herself) (*anāśritā*), is the pervasion (of consciousness) within Kula.[61] Assuming the form of Bhairava, she emits (*vamate*) (the fruits of actions) one has earnt in the past. O Bhairava, she sports (*ramet*) in eighteen forms and so she is (called) Bhairavī.[62] (79cd-80)

भावमेकत्वमायातं[४३१] इच्छान्तर्गतचेतसा[४३२] ।

श्रीनाथस्त्वमहं[४३३] कुब्जा मन्थानस्य[४३४] समुद्भवा[४३५] ॥ ८१ ॥
तन्त्रीकला[४३६] कुलालम्बी मन्थानसुषुमा[४३७] अमा[४३८] ।

वज्रं[४३९] खल्वाटकं[४४०] ज्वालं[४४१] खञ्जीमन्थानभास्वरम्[४४२] ॥ ८२ ॥
तत्रोत्पन्नं[४४३] जगत् सर्वं[४४४] आदौ नाथावतारकम्[४४५] ।

श्रीमच्चन्द्रपुरे[४४६] सिद्धं[४४७] चिन्मयं मनरूपिणम्[४४८] ॥ ८३ ॥
मनप्राणमहं[४४९] ह्यात्मा संवर्ती[४५०] बिन्दुमण्डले[४५१] ।

खेचरं[४५२] मदनांशगं[४५३] सकलं वडवामुखम्[४५४] ॥ ८४ ॥
तस्यैव[४५५] गलिता[४५६] सृष्टिः किञ्चिच्चिन्मयरूपिणी[४५७] ।

चण्डवाडवरूपाहं[४५८] उदधिस्त्वं[४५९] महाधिप[४६०] ॥ ८५ ॥
संवर्ती[४६१] प्रलयाकारा[४६२] अमृतादिहमन्तगा[४६३] ।

साहं[४६४] वक्रात्मिका[४६५] रूपा[४६६] च्छायाच्छत्रं[४६७] शिवात्मकम्[४६८] ॥ ८६ ॥
उन्मना मनवेगेन[४६९] पञ्चत्वं[४७०] साधयेत् पुनः[४७१] ।

कालं कूर्मासने[४७२] कृत्वा अहिमात्मस्वरूपिणीम्[४७३] ॥ ८७ ॥
शिवाद्यवनिपर्यन्तं एकतत्त्वे[४७४] नियोजितम्[४७५] ।
संवर्तामण्डलान्ते तु वेदितव्यं[४७६] महात्मना ॥ ८८ ॥

The Churning of the Ocean of Letters, the Doomsday Fire and the Scripture

[63]Being has become one by means of the awareness (*cetas*) within the (divine) will. (81ab)

You are Śrīnātha and I am Kubjā, generated from the churning (of consciousness). (I am Kuṇḍalinī) the energy of the thread (of Suṣumṇā) (*tantrīkalā*) and (I) take (my) support from Kula. (I am the energy of) the New Moon (*amā*), the exquisite beauty (*suṣumā*) of the churning (of consciousness). (81cd-82ab)

(The churning rod is) the Thunderbolt (*vajra*) which is the wandering (*āṭaka*) fire, brilliant with the churning of (the goddess) Khañjī. The entire universe has arisen there and, in the beginning, it brings the Lord down (into the Yoni). (82cd-83ab)

(The supreme reality) which is consciousness in the form of the mind (*manas*) has been attained in the venerable City of the Moon. I am the life breath of the mind. (I am) the Self, the Doomsday Fire (*saṁvartā*) in the Circle of the Drop (*bindumaṇḍala*). (83cd-84ab)

The Doomsday Fire (*vaḍavāmukha*) is the Skyfarer, present in the aspect of the will (through which the universe is created), it is all things (*sakala*). Emanation, which is subtle consciousness, has flowed out from it. (84cd-85ab)

I am the ferocious Doomsday Fire (that burns at the bottom of the ocean) (*vāḍavā*) and you, O great king, are the ocean. The form of the Doomsday Fire (*saṁvartā*) is (universal) destruction and it is within (the series of letters) beginning with Nectar (*amṛta*) (A) and ending with Ha. (85cd-86ab)

I am that Crooked Form, while the parasol for the shade is Śiva. By the force of the mind, the Transmental again assumes a fivefold state.[64] (86cd-87ab)

Once Time, the (female) Snake, who is the essential nature of the Self,[65] has been placed on the Tortoise Seat, (the entire cosmic order) from Śiva down to the earth is conjoined into a single principle. The great souled one should know it within the *Saṁvartāmaṇḍala*.[66] (87cd-88)

मन्थानं[४७७] तच्च[४७८] विज्ञेयं मातृका–उदधेर्हर[४७९] ।
कला जलं हि[४८०] कल्लोलास्तत्त्वा[४८१] वर्णाश्च[४८२] मत्स्यकाः[४८३] ॥ ८९ ॥

मन्थ्यं तद्[४८४] धीवरेणार्थं[४८५] प्राप्तं[४८६] श्रीमतराजकम् ।
नवात्मानाथवीरेण[४८७] संहितार्थं[४८८] निदर्शितम्[४८९] ॥ ९० ॥
चतुर्विंशसहस्राख्यं[४९०] ज्ञानकोशं[४९१] महार्थकम्[४९२] ।

ये बुद्ध्यन्ति[४९३] महामतं[४९४] दिव्यौघगतचेतसा[४९५] ॥ ९१ ॥
ते[४९६] यान्ति परमे[४९७] स्थाने यत्र देवः[४९८] कुलेश्वरः[४९९] ।

अजराश्चामरास्ते[५००] वै[५०१] जन्म[५०२] तेषां[५०३] न विद्यते ॥ ९२ ॥
दिव्यौघं शाम्भवं[५०४] शम्भो दिव्यौघं कुलपद्धतिः[५०५] ।
दिव्यौघं च निरालम्बं[५०६] दिव्यौघं च निरामयम्[५०७] ॥ ९३ ॥
मुक्तिज्ञानं च दिव्यौघं[५०८] दिव्यौघे[५०९] खगतिर्भवेत्[५१०] ।

दिव्यौघेऽत्र मतिर्येषां[५११] गतास्ते पश्चिमे पदे[५१२] ॥ ९४ ॥
निरन्तरमविच्छिन्ना[५१३] श्रीनाथं या च चिञ्चिणी[५१४] ।
तावल्लोलैकभावेन[५१५] उन्मनात्मा तथावधिः[५१६] ॥ ९५ ॥[५१७]

शब्दराश्यादि[५१८] संवर्त[५१९] अनन्तः[५२०] खेचरः[५२१] स्मृतः[५२२] ।
अमोघं बिन्दुनाथं च अनादि[५२३] शुक्रसंज्ञया ॥ ९६ ॥
अजातानन्द[५२४] रक्ताख्य[५२५] क्रीडानाथस्तथैव च[५२६] ।
आशानन्दौघनाथश्च[५२७] रसानन्दस्तथा[५२८] ध्वजः[५२९] ॥ ९७ ॥
ज्वालादेवस्तथा[५३०] नग्नं[५३१] कुब्जानन्देति[५३२] कीर्तितम् ।
नाथमष्टादशं ज्ञेयं[५३३] उन्मनादिक्रमागतम्[५३४] ॥ ९८ ॥

Again, O Hara, that should be know to be the churning (*manthāna*) of the Ocean of the Letters (*mātṛkā udhadi*). The water (of this ocean) is energy (*kalā*), the waves, metaphysical principles, and the fish, letters. (89)

That which is to be churned (out from this ocean) by (Matsyendranātha) the fisherman, is the meaning.[67] Obtained, it is the king (of scriptures), the *Śrīmata*. The hero, the Lord (*nātha*) Navātman, has revealed the meaning of the scripture (*saṁhitā*) called *Caturviṁśasahasra* ((the Scripture of) Twenty-four Thousand (verses)) which, possessing great meaning, is a (veritable) treasure chest of knowledge. (90-91ab)

The Eighteen Lords of the Divine Current

Those whose consciousness is merged in the Divine Current and understand the great *Mata* go to the Supreme Abode where the god is Kuleśvara (the Lord of Kula). (91cd-92ab)

They are immortal and do not age. For them there is no (more) rebirth. O Śambhu, the Divine Current is the Śāmbhava (state). The Divine Current is the Kula liturgy (*paddhati*). The Divine Current has no (phenomenal) support. The Divine Current is (the supreme reality) without defect. The Divine Current is the knowledge of liberation. (The mystic) flight (of the liberated state) is (achieved) in the Divine Current. (92cd-94ab)

Those who apply their mind (*mati*) here within the Divine Current, have reached the Western plane. Śrīnātha who is without break, and (the goddess) Ciñciṇī who is undivided, are, by the oneness of (this subtle) vibration (*lolaikabhāva*), the (supreme) limit (of existences), the Transmental.[68] (94cd-95)

(The eighteen lords of the transmission beginning with the Transmental are as follows). 1) The first is Śabdarāśi (the Assembly of Sounds), 2) Saṁvarta (the Doomsday fire), 3) Ananta (Endless), 4) Khecara (the Skyfarer), 5) Amogha (Unfailing), 6) Bindunātha (Lord of the Drop), 7) Anādi (Beginningless) along with the one called 8) Śukra (Semen), 9) Ajātānanda (Unborn Bliss), the one called 10) Rakta (Red) and 11) Krīḍānātha (Lord of Play). (Then there is) 12) Āśānanda (Bliss of Hope), 13) Oghanātha (Lord of the Current), 14) Rasānanda (Bliss of Aesthetic Delight), 15) Dhvaja (Flag), 16) Jvālādeva (God of the Flame), 17) Nagna (Naked) and 18) Kubjānanda (Bliss of Kubjā) who is the eighteenth Lord (Nātha) in the transmission beginning with the Transmental. (96-98)

उन्मनामनव्यापिन्या[५३५] यावद् वै चर्चिकावधिः[५३६] ।
तावत्[५३७] ते युग्मभेदेन[५३८] पूज्यास्ते[५३९] नाथपद्धतौ[५४०] ॥ ९९ ॥
खेचरास्ते[५४१] सुराः[५४२] सर्वे अदृष्टकुलविग्रहाः[५४३] ।

श्रीनाथ तव सिद्धाज्ञा उन्मनाद्या ह्यनुक्रमात्[५४४] * * ॥ १०० ॥
तावद् युग्मं त्वया पूज्य[५४५] आत्मना[५४६] सह[५४७] चिञ्चिणी ।

एकोच्चाराद्[५४८] विशुद्धात्मा निराशी[५४९] निष्परिग्रहः[५५०] ॥ १०१ ॥
भावाभावविशुद्धात्मा[५५१] चरेत्[५५२] तत् कौलिक[५५३] व्रतम्[५५४] ।

ऊर्ध्वदृष्टिनिरालम्बमानन्दगतमात्मनः[५५५] ॥ १०२ ॥
खलोलीकुलपुष्पाज्ञासेवनाद्[५५६] नाथ सिद्ध्यति[५५७] ।

चित्तवृत्तिसमैकत्व[५५८] पुष्पात्[५५९] पुष्पं कुलान्वये[५६०] ॥ १०३ ॥
अन्तरिक्षे[५६१] निरालम्बे[५६२] दिव्यौघक्रमपूजने[५६३] ।

निनादध्वनिमात्रेण[५६४] ऊर्मितत्त्वप्रबोधकः[५६५] ॥ १०४ ॥
संवृत्त्य[५६६] चिदचिन्मात्रं[५६७] तदासौ[५६८] खेचरो भवेत्[५६९] ।

खेचरक्रमसंप्राप्ते[५७०] खञ्जिनीमतसंग्रहे ॥ १०५ ॥[५७१]
तदा मुक्तिर्न संदेह[५७२] इत्याज्ञा शाम्भवे[५७३] पदे[५७४] ।

शाम्भवाज्ञाविनिर्मुक्ता[५७५] ये शिष्याः[५७६] सिद्धसन्ततौ ॥ १०६ ॥
न ते मुक्तिमवाप्यन्ते इत्याज्ञा पारमेश्वरी ।

The Transmental (Unmanā) who pervades No-mind up to Carcikā should be worshipped as a couple (*yugmabheda*)[69] in the liturgy (*paddhati*) of the (eighteen) Nāthas. These are Skyfarers, all are gods and their form is the invisible Kula. (99-100ab)

O Śrīnātha, your accomplished Command begins with the Transmental (and flows through the Divine Current) in due order. You should worship the couple thus as yourself along with Ciñciṇī. (100cd-101ab)

By uttering it once, the pure soul (becomes) free of desire and attachment. The soul who has been purified of (both) being and non-being should practice that Kaula vow which is the unsupported (condition of) upwardly directed vision established in the bliss of one's own essential nature. (101cd-102ab)

O Lord, by practicing (your) Command of the Flower belonging to the Kula of the Vibration of the Void (of consciousness), one is successful. (102cd-103ab)

In the Kula tradition (*anvaya*), the Flower[70] is the oneness of the equality of the fluctuations of the mind which (is transmitted from each) Flower (to the next) within the Void (*antarikṣa*) devoid of (outer phenomenal) support when worshipping the transmission of the Divine Current. (103cd-104ab)

Once he has encompassed (both) the insentient and pure consciousness, he becomes a Skyfarer who awakens to the Principle of Vibration (*ūrmitattva*) by means of the resonance of the resounding sound (of consciousness). (104cd-105ab)

(One) certainly (achieves) liberation when one attains the Transmission of the Skyfarers (*khecarakrama*) in the compendium (*saṁgraha*) of the *Khañjinīmata*. This is the Command on the Śāmbhava plane. (105cd-106ab)

Those disciples who belong to the Lineage (*santati*) of Siddhas (but) who do not possess Śambhu's Command, do not achieve liberation. This is the Command of the Supreme Goddess. (106cd-107ab)

इत्याद्यावतारे महामन्थानभैरवयज्ञे अन्वये सप्तकोटिप्रमाणे मेरुमार्गविनिर्गते लक्ष–
पादाधिके विद्यापीठमार्गे[५७७] विमलषट्कनिर्णये कादिभेदे आज्ञापारमेश्वरे[५७८]
स्वामिनीमते श्रीचतुर्विंशत्सहस्रसंहिताया[५७९] अव्वाक्रमभाषिते[५८०]
उन्मनादिक्रमदिव्यौघभूमिकाधिकारवर्णने[५८१]
क्रमोदयो नाम आनन्दः ।। ५७ ।।

This is the (fifty-seventh) chapter which is the emergence of the transmission (*kramodaya*) with regards to the description concerning *the Plane of the Divine Current which is the Transmission beginning with the Transmental*. It belongs to the primordial descent into the great sacrifice of the Churning Bhairava in the tradition (*anvaya*) that consists of seventy million (verses) that has emerged on the Path of Meru and (extends) for more than a hundred thousand quarter (verses). It is on the path of the Seat of Knowledge (*vidyāpīṭha*) and is the ultimate purport of the Pure Six Thousand (verses) (*vimalaṣaṭka*) in the division beginning with 'KĀ' in the venerable scripture of twenty-four thousand (verses) (known as) the *Svāminīmata* of the Supreme Lord's command as uttered within the Tradition of the Mother (*ambākrama*).

अष्टपञ्चाशानन्दः

श्रीनाथ उवाच[१]

अधुना श्रोतुमिच्छामि भूमिकाज्ञानमुत्तमम्[२] ।
मूलसूत्रस्य देवेशि[३] कथयस्व प्रसादतः ॥ १ ॥

श्रीवक्रा उवाच[४]

कुलाम्नायार्णवा योनिर्मूलसूत्रमुदाहृतम्[५] ।[६]
भूमिका[७] मूलसूत्रस्य सद्भाव[८] शृणु[९] साम्प्रतम् ॥ २ ॥

योन्येका[१०] मूलषट्कस्य[११] योनिलिङ्ग[१२] षडात्मकम्[१३] ।
योन्यात्मानन्दचिन्मात्र[१४] कारणं पीठषट्ककम्[१५] ॥ ३ ॥

आद्यपीठ[१६] सुरेन्द्राणां[१७] महेन्द्र शृणु[१८] साम्प्रतम् ।
विख्यातं कुब्जिकाख्येऽस्मिन्[१९] सुकृष्णं[२०] कृष्णमम्बरम्[२१] ॥ ४ ॥
आलयं[२२] बीजराश्यादेः[२३] पञ्चप्रणवभूषितम् ।

भवते च विनाशार्थं[२४] विश्रामं[२५] गर्भभैरवम्[२६] ॥ ५ ॥
गगनस्थं[२७] यदा[२८] गर्भं[२९] दिव्यदेहाद् विनिर्गतम्[३०] ।
तच्च[३१] लिङ्गं[३२] भगीशाख्यं[३३] कारणं प्रसरोद्भवम्[३४] ॥ ६ ॥
प्रोत्तुङ्गमेरुचक्रस्य[३५] वलयाकारसंस्थितम् ।

CHAPTER FIFTY-EIGHT

The Explanation of the Root *Sūtra*

Śrīnātha said:

Now I wish to hear the excellent knowledge of the plane (*bhūmikā*) that belongs to the Root *Sūtra*.[1] By your grace, O Mistress of the gods, tell (me about it). (1)

The venerable (goddess) Vakrā said:

The Root *Sūtra* is the said to be the Yoni which is in the ocean of the Kula tradition (*āmnāya*). Now listen to the explanation (plane) (*bhūmikā*)[2] and essence of the Root *Sūtra*. (2)

The Yoniliṅga

There is (only) one Yoni of the main group of six (*mūlaṣaṭka*), namely, the Yoniliṅga which is sixfold. The group of six sacred seats is the (universal) cause.[3] It is the pure consciousness of the bliss of the Yoni's essential nature (*yonyātmānanda*). (3)

O Mahendra, listen now (as I explain this), the Primordial Seat (*ādyapīṭha*) of the Lords of the Gods.[4] A beautiful black, it is the black sky explained in this (tradition) named (after the goddess) Kubjikā. Adorned with the Five *Praṇavas* it is the repository of the aggregate of seed-syllables and the rest.[5] (4-5ab)

Bhagīśa Liṅga

That is the womb (*garbha*) of Bhairava, the repose whose purpose is the destruction (of the fetters of phenomenal existence). If the Womb (AIṀ) that is located in the Sky (of the transcendent) emerges from the divine body (of the deity), that is the Liṅga called Bhagīśa (the Lord of the Yoni).[6] It is the (universal) cause generated from the flow (of emanation) (*prasara*) and is established within the form of an encompassing enclosure (*valaya*) (that is around) the Wheel of lofty (*prottuṅga*) (mount) Meru (*merucakra*).[7] (5cd-7ab)

अर्धचन्द्रोपर्यासीना[३६] लिङ्गाकाशमहागुहा[३७] ॥ ७ ॥
गुहानाथं गुहागं[३८] च[३९] गुहान्ते चन्द्र[४०] संस्थितम् ।

तच्च बिन्दूर्ध्वतः[४१] स्वामी चन्द्रबिम्बान्ततोऽनघः[४२] ॥ ८ ॥
ततो[४३] ह्येक[४४] तु[४५] जन्तूनां[४६] यान[४७] शक्तिर्महेश्वरी[४८] ।

महाव्योम[४९] महापीठ[५०] पीठलिङ्गासनाङ्कम्[५१] ॥ ९ ॥
महदाकाशचित्तस्य[५२] या रण्डा[५३] परमाक्षरा[५४] ।
सापि[५५] लिङ्गं विशेषस्य[५६] उद्भवानन्दविग्रहम्[५७] ॥ १० ॥
तच्च[५८] मूल[५९] महाद्वीप[६०] द्वीपनायक सर्वगम्[६१] ।[६२]

स[६३] * * * कपालस्य[६४] खलिङ्ग[६५] कामदः शिवः[६६] ॥ ११ ॥
मनो मेरुस्थित[६७] मेरु मेरुमध्याद्[६८] विनिर्गतम्[६९] ।

तच्च मूलमशेषस्य सूत्रस्य[७०] प्रसरालयम्[७१] ॥ १२ ॥
सूत्र[७२] शक्तिस्त्रिभेदेन[७३] मूलमाश्रित्य[७४] मण्डलम् ।
मूलसूत्र[७५] परं चात्र ज्ञात्वा[७६] वीरेश्वरो भवेत् ॥ १३ ॥

अकुलं कुलमध्यस्थं कुलमेकं त्रिकोणकम्[७७] ।
त्रिकोणे[७८] कोटरा शक्तिः सृष्टिचक्र[७९] निरञ्जनम्[८०] ॥ १४ ॥
तस्य[८१] पीठत्रयौघ[८२] तु[८३] षट्षट्कूटक्रमागतम्[८४] ।

क्रमागत[८५] स्मृत[८६] मेरु आलय[८७] कुलदेवता ॥ १५ ॥
मेरुमध्यादधोमार्गे[८८] निरोधात्[८९] शिवशक्त्ययोः[९०] ।
उदयं[९१] कुरुते यस्मात्[९२] तस्माच्चिञ्चिणिभैरवः[९३] ॥ १६ ॥

The Great Cave, which is the Void (*ākāśa*) of the Liṅga (AIṀ), is mounted on the top of the Half-moon. Guhānātha (the Lord of the Cave) is in the Cave.[8] The Moon is within the Cave. (7cd-8ab)

And that is the Point (*bindu*) above which is the lord (*svāmin*) who, sinless, is within (*antataḥ*) the lunar orb.[9] Then comes the sole vehicle (of liberation) for (all) people, namely, the energy Maheśvarī.[10] (8cd-9ab)

The syllable AIṀ as the Root *Sūtra*

(The goddess is) the great Void (of consciousness), the great sacred seat and (her) body is the seat of the Liṅga of the sacred seat. The Cavity (*raṇḍā*) is (AIṀ), the Supreme Letter[11] of the great (energy) of the mind (*citta*) of the Void (of consciousness). It is the Liṅga (of all) phenomena; its form, the bliss of generation (*udbhava*). That is the Root, the Great Island and the omnipresent Lord of the Island. (9cd-11ab)

That is the Liṅga of Space (*khaliṅga*) of the Skull (*kapāla*).[12] It is Śiva who grants (all one's) wishes. It is the mind (*manas*) located within Meru and Meru has emerged from the centre of Meru. (11cd-12ab)

That is the Root (the Supreme Energy) of the entire *Sūtra*[13] and (the Void which is) the abode of (its) expansion (*prasara*). The *Sūtra* is power with three divisions. Taking its support from the Root, it is the *maṇḍala*. Once the supreme *Sūtra* here has been understood, one becomes the Lord of the Heroes. (12cd-13)

Akula is (the Point) located in the centre of Kula. The one Kula is the Triangle. Within the Triangle is the energy of the Cavity (*koṭarā*), the stainless Wheel of Emanation.[14] The current of its three sacred seats has arrived through the sequence of the six times six Peak (syllables).[15] (14-15ab)

It is said that Meru has come down through the Transmission (*krama*).[16] It is the abode (of all the energies of the letters)[17] and the deity of Kula. He engenders the arising (*udaya*) (of consciousness) from the centre of Meru on the lower path by blocking Śiva and Śakti, and so is called Ciñciṇī Bhairava.[18]
(15cd-16)

एव[९४] मूल[९५] पराशक्तिर्मण्डलत्रयसंस्थिता[९६] ।
जगत:[९७] क्षोभणी शक्ति:[९८] प्रोत्तुङ्गशिखरे[९९] स्थिता ॥ १७ ॥[१००]
भगयोगिनी[१०१] विख्याता भावदाकाशरूपिणी[१०२] ।
सर्वसामान्या[१०३] भूतानां उत्पत्तिप्रलयान्तकी[१०४] ॥ १८ ॥

स्वरमात्रा स्वरैर्युक्ता[१०५] स्वरचक्रसमुद्भवा[१०६] ।
स्वरमातृकरूपेण ब्रह्माणी[१०७] देवता हि सा[१०८] ॥ १९ ॥

पञ्च पञ्च तथा पञ्च चतु:[१०९] पञ्च क्रमादपि ।
लिङ्गमेतत् परा माता लिङ्गस्था[११०] वामदेवता[१११] ॥ २० ॥
वैष्णवी विष्णुमध्यस्था[११२] वैष्णवी[११३] विष्णुमातृका[११४] ।
शिवेच्छा निर्गता सूक्ष्मा[११५] प्रसराप्यायकारिणी[११६] ॥ २१ ॥
षट्कोणे[११७] तन्महालिङ्गमन्तस्थोभयसंयुतम्[११८] ।

हक्षलिङ्गोभयोर्युक्ता[११९] रौद्री भिन्नकलोदिता[१२०] ॥ २२ ॥[१२१]
सा च वै दक्षिणे मार्गे रुद्रमात्रा स्वयंभुवा ।[१२२]
भेदनी रोधनी[१२३] ह्येषा[१२४] जगत्संहारकारिका[१२५] ॥ २३ ॥

स्वरमात्रा तु या देव[१२६] सा ज्येष्ठा[१२७] ऊर्ध्वसंस्थिता[१२८] ।
तस्यास्त्वपरशब्देन[१२९] वामा[१३०] संभवते[१३१] सदा[१३२] ॥ २४ ॥
वामा[१३३] विश्वं[१३४] वमेत् स्वाङ्गात्[१३५] सा[१३६] व्याप्ति:[१३७] शांकरी[१३८] कला ।

द्वैताद्वैतमभेदत्वात्[१३९] रौद्री माताभिजायते[१४०] ॥ २५ ॥
एवं शक्तित्रय[१४१] चक्रं पञ्चाशल्लिङ्गपूरितम्[१४२] ।
तच्च[१४३] देवगृह[१४४] पश्येद्[१४५] स भवेत्[१४६] कुलपुत्रक:[१४७] ॥ २६ ॥

The Root Energy and the Wheel of the Three Energies

Thus, the Root is the Supreme Energy, (the goddess) who resides in the three *maṇḍalas*. She is the energy who agitates the universe and resides on the highest peak (of existence). She is known as the Yoginī of the Yoni (*bhagayoginī*). She is the Void (*ākāśa*) (of consciousness) who gives existence. Equally universal for all existing things, she brings about the end of (both) creation and destruction. (17-18)

Brahmāṇī, Vaiṣṇavī and Raudrī

She is the energy of the vowels (*svaramātrā*) and, conjoined with (all the) vowels, is generated from the Wheel of the Vowels.[19] As the Mother of the vowels (*svaramātṛkā*) she is the deity Brahmāṇī.[20] (19)

Five, five and five, four and five, in due order - this is the Liṅga. The Supreme Mother, the deity of the left (*vāmadevatā*), is in the Liṅga. Vaiṣṇavī is in the centre of Viṣṇu. Vaiṣṇavī is Viṣṇu's Mother (*mātṛkā*). Subtle, she has emerged as Śiva's will and nourishes the flow (of emanation). That great Liṅga, endowed with both the inner (principles), is within the group of six.[21] (20-22ab)

Raudrī

Linked to both the Liṅgas, Ha and KṢa, she is Raudrī who has emerged from differentiated energy (of the Yoni) (*bhinnakalā*). She is on the path of the right and is Rudra's self-generated energy (*mātrā*). She divides, blocks and brings about the destruction of the universe. (22cd-23)

Jyeṣṭhā, Vāmā and Raudrī

O god, the energy of the vowels (*svaramātrā*) is Jyeṣṭhā who is located above (i.e Parā śakti).[22] Vāmā constantly arises by her immanent Word (*aparaśabda*).[23] Vāmā emanates the universe from her body. She is pervasion (*vyāpti*) which is Śāṅkarī's energy (*kalā*).[24] (24-25ab)

Mother Raudrī arises from the oneness of duality and non-duality. In this way, the Wheel of the three energies is filled with the fifty Liṅgas (of the letters).[25] He who sees that Temple (*devagṛha*)[26] is a (true) son of the Kula. (25cd-26)

शक्त्याख्या[१४८] शाम्भवाख्या च आणवाख्या[१४९] त्रितीयका[१५०] ।
शक्तित्रयस्य[१५१] मन्थनादेकवृक्ष[१५२] च लिङ्गकम्[१५३] ॥ २७ ॥
संजातं षट्कमध्यस्थं तदा योन्यार्णव[१५४] कुलम् ।
चन्द्रद्वीप[१५५] समाख्यातं षड्भिराद्यप्रयोजितम्[१५६] ॥ २८ ॥

वाग्भवं मेरु एतद्धि[१५७] अर्धमात्रोर्ध्वलंकृतम्[१५८] ।
नादोर्ध्वे[१५९] चन्द्रिका शक्तिरेका एव[१६०] तथोपरि[१६१] ॥ २९ ॥
एवं योन्यक्षरं नाम कौलिनी[१६२] रुद्रसंज्ञया ।
रुद्रशक्तिस्त्रिभेदैस्तु[१६३] रुद्राज्ञाकारण[१६४] शिवम्[१६५] ॥ ३० ॥

शिव[१६६] सर्वमशेषस्य मातृचक्रविचारकम्[१६७] ।
रसास्वाद[१६८] क्षणाद्[१६९] भूत्वा[१७०] वाग्भव[१७१] संप्रगीयते ॥ ३१ ॥

संवर्ता[१७२] वाग्भवस्यान्ते[१७३] गोलकं कुण्डमण्डलम्[१७४] ।
उन्नतं शिवभागीनां प्रोत्तुङ्गकमलार्णवम्[१७५] ॥ ३२ ॥
तन्मध्ये[१७६] कर्णिकाबिम्ब[१७७] कमलं च[१७८] अधोमुखम् ।

दिव्याश्रमामनस्काख्य[१७९] कलाशेषाक्षर[१८०] परम् ॥ ३३ ॥
तन्मध्ये महदाकाश[१८१] षोडशस्वरभूषितम्[१८२] ।
विसर्गहृदयान्तस्था[१८३] सा[१८४] शक्तिः पद्मगर्भगा[१८५] ॥ ३४ ॥

कर्णिकानायकी[१८६] सा च[१८७] स[१८८] च[१८९] लिङ्ग[१९०] शिवात्मकम्[१९१] ।
अमृत[१९२] सर्वयोगीना[१९३] कुब्जीश[१९४] बिन्दुभैरवम् ॥ ३५ ॥
भैरवं बिन्दुनादाख्य[१९५] त्रिवलीदरसन्निभम्[१९६] ।

तत्र[१९७] मध्ये भगाह्लाद[१९८] महाह्लाद[१९९] भगोद्भवम्[२००] ॥ ३६ ॥
उद्भव[२०१] कौलिकं योगं लिङ्गोद्याणं[२०२] च देवता[२०३] ।[२०४]

(There is the energy) called Śākta (Empowered), the one called Śāmbhava (pertaining to Śiva) and the one called Āṇava (pertaining to the individual soul), which is the third. The Liṅga is the Solitary Tree (generated) by churning (these) three energies. Then Kula, the Ocean of the Yoni in the centre of the group of six, arises.[27] (The Yoni) is called the Island of the Moon and is the first conjoined to the six.[28] (27-28)

Concerning Vāgbhava in the Centre

(The seed-syllable) Vāgbhava is Meru adorned above with the half of a measure. Above Sound (*nāda*) is the lunar radiance (*candrikā*) and then above (that) is the one energy. Such is the syllable of the Yoni, Kaulinī who goes by Rudra's name. Rudra's energy with (its) three divisions is the auspicious (*śiva*) cause of Rudra's Command.[29] (29-30)

Auspicious (*śiva*), it is[30] everything of all things and contemplates the Wheel of the Mothers. In a moment it is the savour of (its) aesthetic delight (and so is) said to be (the syllable) Vāgbhava.[31] (31)

The Centre of Vāgbhava

The ball (*golaka*) within Vāgbhava is Saṁvartā, the *maṇḍala* of the fire pit. It is the elevated (*unnata*) ocean of the lofty lotus of those who share in Śiva's (nature). In the middle of that is the sphere of the calyx (*karṇikābimba*) while the lotus faces downwards. (32-33ab)

It is called the divine Hermitage (*āśrama*) of No-mind (*amanaska*) and is the supreme syllable (that contains) all the energies (*kalā*). In the centre of that is the Great Void (*ākāśa*) adorned with the sixteen vowels. Located within the heart of emission (*visargahṛdaya*), it is the energy in the womb of the lotus. (33cd-34)

She is the mistress of the calyx and he is the Liṅga which is Śiva. He is Kubjā's lord, the Bhairava of the Drop (*bindu*), the nectar of all yogis. Bhairava is called the Sound of the Drop (*bindunāda*) and looks like a conch shell with three whirls (*trivalīdara*).[32] (35-36ab)

There, in the middle is the bliss of the Yoni (*bhagāhlāda*).[33] It is the great bliss, the outpouring of the Yoni (*bhagodbhava*). (This) creative outpouring (*udbhava*) is Kaula Union (*yoga*), Udyāṇa Liṅga[34] and the deity.[35] (36cd-37ab)

स्वयम्भू मातृपक्षस्य सबाह्याभ्यन्तरस्थितम्[२०५] ॥ ३७ ॥
बाह्यस्थं[२०६] च स्वदेहस्थं[२०७] भेदैः षोडश[२०८] भेदितम्[२०९] ।

षोढाशक्तिः[२१०] परा ख्याता[२११] विशुद्धिः[२१२] कामरूपके[२१३] ॥ ३८ ॥
षट्कमध्ये[२१४] क्रमपदं[२१५] उत्कटं[२१६] मातृभैरवम् ।

मुद्राकूटमिति ख्यातं[२१७] कूटैकं[२१८] मुद्रकूटकम्[२१९] ॥ ३९ ॥
मुद्राकूटं[२२०] परस्थानं[२२१] तच्चाकाशं[२२२] पदोत्तमम्[२२३] ।

दक्षिणकोणसंस्थाने[२२४] क्षेत्रनाथाम्बरीशकम्[२२५] ॥ ४० ॥
कलां[२२६] चन्द्रस्य[२२७] सूर्यस्य विकास्वरां[२२८] विचिन्तयेत्[२२९] ।

करणं[२३०] क्षेत्रलिङ्गस्य[२३१] विद्या च[२३२] महन्तारिका[२३३] ॥ ४१ ॥
भगलिङ्गं[२३४] समाख्यातं कपालं शशिशेखरम्[२३५] ।
ब्रह्माण्डमुदरं नाभिर्वर्तिर्भैरवदेवता[२३६] ॥ ४२ ॥
अहिश्च परमा[२३७] कीर्तिः सन्धिदेव्याथ[२३८] कौलिनी ।

वज्रं[२३९] शृङ्गाटकाकारं[२४०] अधोमुखं[२४१] व्यवस्थितम् ॥ ४३ ॥
उदयास्तमनं[२४२] तस्य मातृमुद्रा[२४३] च देवता ।

उभौ देव्याक्रमे ज्ञेयौ[२४४] आद्यन्ते[२४५] वाग्भवाक्षरम्[२४६] ॥ ४४ ॥
आकाशपीठके[२४७] मध्ये[२४८] योगिनीहृदयोदयम्[२४९] ।

(The Liṅga) is the self-generated (*svayambhū*) (reality) of the Mother aspect (*mātṛpakṣa*) and is both within and outside.[36] Located outside and within its own body, it has sixteen divisions (corresponding to the vocalic energies of the Moon).[37] (37cd-38ab)

The sixfold (*ṣoḍhā*) energy is said to be Supreme (parā). It is the purity within (the Point) whose form is (the divine creative) will (*kāmarūpaka*).[38] In the centre of the group of six is the powerful plane of the Transmission (*kramapada*), the Bhairava of the Mothers (*mātṛ*). (38cd-39ab)

(The syllable AIṀ) is called the Peak (syllable) of Gesture (*mudrākūṭa*). The Peak (syllable) of Gesture is the one Peak (syllable) of the (goddess). The Peak (syllable) of Gesture is the Supreme Abode.[39] It is the Void (*ākāśa*), the most excellent plane (of existence). (39cd-40ab)

The Lord of the Field in the right corner is Ambarīśa (the Lord of the Void).[40] (There) one should contemplate the expanding (*vikāsvarā*) energy (*kalā*) of the Sun and Moon.[41] (40cd-41ab)

Thirteen Names of the Centre

And the (mantric) instrument (*karaṇa*) of the Liṅga of the Field is the Mahantārikā Vidyā.[42] It is called the Liṅga of the Yoni (*bhaga*),[43] the Skull (*kapāla*), (Śiva) who bears the moon on the peak (of his topknot), the Egg of Brahmā, the Belly (*udara*), the Navel, the Wick, Bhairava, the deity, the Snake, supreme Fame, the goddess of the conjunction (*sandhi*)[44] and Kaulinī.
(41cd-43ab)

The Sixfold Liṅga of Space

The Thunderbolt – Vajra and the Goddess

The Thunderbolt (*vajra*) has the (triangular) form of a water chestnut and it faces downwards. Its arises and falls away and the deity is Mātṛmudrā (the Gesture of the Mothers). (43cd-44ab)

One should know that both of them are at the beginning and end of the goddess's transmission and are the syllable Vāgbhava.[45] (It is) the Heart of the Yoginī that arises in the centre within the sacred seat of Space.[46] (44cd-45ab)

चतु:पीठकमध्यस्थं आनन्दं[२५०] परमेश्वरम् ॥ ४५ ॥
तस्य तेजप्रभावेण[२५१] तेजलिङ्गं तु[२५२] दक्षिणे ।

तच्च[२५३] जालाख्यकं लिङ्गं[२५४] मूर्तिदेवं[२५५] शिवेच्छया ॥ ४६ ॥
सदामृतभरात्[२५६] तृप्ता[२५७] चान्द्रीयममृता[२५८] कला ।

उदिता तत्र देवेशी[२५९] उदये[२६०] वामदेवता ॥ ४७ ॥
वामलिङ्गक्रमं[२६१] तस्माद्[२६२] वाममार्गे[२६३] प्रकल्पितम् ।

तृतीयमाकाशलिङ्गं[२६४] पूर्णलिङ्गं[२६५] कुलक्रमे[२६६] ॥ ४८ ॥
तदामृतभरानन्दं[२६७] द्रवते[२६८] व्योममण्डले[२६९] ।

बिन्दुवज्जायते[२७०] ह्यग्रे[२७१] कामराजं[२७२] भवोद्भवम्[२७३] ॥ ४९ ॥
कामलिङ्गं[२७४] समाख्यातं कामेश्वरप्रभावत:[२७५] ।

कामरूपं[२७६] समभ्यर्च्य[२७७] मोक्षार्थे[२७८] कुलयोगिनाम् ॥ ५० ॥
मन्थनाच्चन्द्रसूर्योभौ[२७९] त्र्यक्षरं[२८०] त्रिषु चार्णवम्[२८१] ।

जातं लिङ्गोद्भवानन्दं मारुतं[२८२] त्रिस्वरूपत:[२८३] ॥ ५१ ॥
तदूर्ध्वे[२८४] प्रसरं[२८५] शुद्धं निर्वाणं बिन्दुमण्डले[२८६] ।

अधिकारं[२८७] च विश्रामं[२८८] जातमात्रं तु कोंकणे ॥ ५२ ॥
तदासौ कोंकणं[२८९] लिङ्गं षडेते[२९०] लिङ्गमूर्तय: ।

Jāla Liṅga

The bliss in the centre of the four sacred seats is the Supreme Lord. The Liṅga of Radiant Energy (*tejas*) in the (sacred seat in the) south (is fashioned) by the power of his energy (*tejas*). (45cd-46ab)

By Śiva's will that is the Liṅga called Jāla, Mūrtideva (the God of Form). The lunar digit (*kalā*) of nectar is full of that (Liṅga's) nectar and so is satisfied. (46cd-47ab)

Pūrṇa Liṅga

The Mistress of the gods has arisen (*uditā*) there and the deity of the left (*vāmadevatā*) is within (that) emergence (*udaya*) (of energy). Therefore, the sequence of the Liṅga on the left is formed along the path of the left. (47cd-48ab)

In the Kulakrama, the third Liṅga of Space is the Pūrṇa Liṅga; filled (*pūṛna*) with its bliss, it flows (*dravate*) in the Circle of the Sky (of the transcendent). (48cd-49ab)

Kāma Liṅga

Like the Point, (the seed-syllable) Kāmarāja, born from phenomenal existence, arises in the front (corner of the Triangle). (Generated) by the power of Kāmeśvara (the Lord of Passion), it is called Kāma Liṅga. (49cd-50ab)

Having worshipped Kāmarūpa for the liberation of Kula yogis, the triple syllable, which is the ocean (of energy) in the three (Liṅgas), (is generated) by churning both the Sun and Moon.[47] (50cd-51ab)

Koṅkaṇa Liṅga

The bliss of the vital breath (*marut*), which is the creative outpouring (*udbhava*) of the Liṅga, has arisen from the triple nature. Above that, the flow (*prasara*), which is pure repose (*nirvāṇa*), takes place in the Circle of the Point.[48] (51cd-52ab)

Just born, (it bestows) authority and repose in Koṁkaṇa. That is this Koṁkaṇa Liṅga. These are the six forms (*mūrti*) of the Liṅga. (52cd-53ab)

पूज्यास्ते मण्डलान्तस्था[२९१] मङ्गलं[२९२] लिङ्गं षड्विधम्[२९३] ॥ ५३ ॥
भरणादपि[२९४] चित्तस्य[२९५] स्वमन्त्रज्ञानसेवनात्[२९६] ।
तदासौ[२९७] प्रकटं[२९८] लिङ्गं कीर्तिदेवं च[२९९] कोंकणे ॥ ५४ ॥[३००]

कोटरस्थं[३०१] च क्रौडोरं[३०२] क्रोडाख्याशक्तिसंयुतम्[३०३] ।
उभयोरन्तरगतौ[३०४] द्वे[३०५] तु कुब्जीशं कुब्जिकातनुः[३०६] ॥ ५५ ॥
तनुर्वै[३०७] कौलिनी माया[३०८] सा[३०९] च पञ्चाश[३१०] देवताः[३११] ।

अनामाक्षरभेदैस्तु[३१२] अक्षरं जायते परम्[३१३] ॥ ५६ ॥
पराक्षरं[३१४] स्मृतं[३१५] तस्मात्[३१६] प्रथमं वाग्भवं कुलम् ।

तस्य रावं[३१७] त्रिधा भूतं खकारोर्ध्वमलंकृतम्[३१८] ॥ ५७ ॥
हृदयं देवदेवीनां[३१९] दुर्विज्ञेयं[३२०] कुलार्णवम्[३२१] ।
गुह्यं देवोपदेशं तु[३२२] ज्ञात्वा मुक्तिर्न[३२३] दूरतः ॥ ५८ ॥

सन्तानं[३२४] षोडशैर्भेदैर्लिङ्गं तं[३२५] षोडशात्मकम् ।
षोडशी षोडशा शक्तिः[३२६] सन्तानं[३२७] षोडशाङ्गकम्[३२८] ॥ ५९ ॥
सन्तानं शेखरानन्दं[३२९] मेरुलिङ्गं च[३३०] षड्विधम्[३३१] ।

तत्र लक्षं पुरा कृत्वा तत्क्षणात्[३३२] खेचरं पदम्[३३३] ॥ ६० ॥
तदा[३३४] मेरोर्विनिष्क्रान्तं[३३५] अनन्तं[३३६] शक्तिमण्डलम्[३३७] ।

मातृका च त्रिभिर्भेदैः[३३८] सन्तानं मेरुमार्गयोः[३३९] ॥ ६१ ॥
तत्रान्वयं[३४०] समुत्पन्नं[३४१] त्रीणि पुष्पाण्यतः क्षरेत् ।

वामदक्षिणयोर्नाडी मध्यस्था कुलकौलिनी[३४२] ॥ ६२ ॥
अम्बिका[३४३] हेरुका[३४४] नाम अन्वयोत्तमदेवता[३४५] ।

Located in the *maṇḍala*, they should be worshipped. The auspicious Liṅga is of six kinds. In Koṁkaṇa the Liṅga is Kīrtideva (the God Fame) and it is made manifest by filling the mind (*citta*) (with bliss)[49] by applying (*sevana*) the knowledge of its mantra.[50] (53cd-54)

The Sonic Energies of the Triangle and the Hexagram

(Vāgbhava, the Liṅga of) the Cavity (*krauḍora*) is in (the Point which is) the Cavity of the Tree (*koṭara*) and is conjoined with the energy called the Cavity (*kroḍā*). The two, Kubjīśa and Kubjikā's body, are within both of them.[51] The body (of Vāgbhava) is indeed Kaulinī, who is Māyā, and the fifty deities (of the letters). (55-56ab)

The Supreme Letter (*akṣara*) arises by the divisions of the letter called A (*anāma*). That is said to the Supreme Letter. The first Kula (to arise) from that is Vāgbhava.[52] (56cd-57ab)

Its sound (*rāva*) becomes threefold[53] and it is decorated with (the energies) above the letter Kha.[54] It is the Heart of the gods and goddesses.[55] Hard to know, it is the ocean of Kula. Liberation is not distant once one has known God's secret teaching. (57cd-58)

The Lineage (*santāna*) is, by virtue of (its) sixteen divisions, the sixteenfold Liṅga. The energy is (called) Ṣoḍaśī (the Sixteenth) and is sixteenfold. (Thus) the Lineage (*santāna*) is in sixteen parts.[56] The Lineage is the bliss of the Summit (*śekhara*) and the sixfold Meru Liṅga.[57] (59-60ab)

Once one has fixed the centre of attention (*lakṣa*) there, (one attains) the plane of the Skyfarer that (very) moment. Then the endless Circle of Power (*śaktimaṇḍala*) emerged from Meru. (60cd-61ab)

The lineage (*santāna*) of the two paths of Meru is Mātṛkā with the three divisions. The tradition (*anvaya*) has arisen there. The three Flowers should be melted away (*kṣaret*) from that.[58] (61cd-62ab)

Kulakaulinī is the channel (*nāḍī*) located in the middle (between those of) the left and the right. (She is) Ambikā who is called Herukā and is the most excellent deity of the tradition. (62cd-63ab)

सा च देवी कुकाराख्या[३४६] ईकारत्रययोजिता[३४७] ॥ ६३ ॥
निष्क्रान्तौंकारपीठाच्च[३४८] सिद्धा सिद्धा[३४९] तु[३५०] सन्ततिः[३५१] ।

तत्र संस्थौ[३५२] महासिद्धौ[३५३] मौनी[३५४] तूष्णी[३५५] कदम्बयोः[३५६] ॥ ६४ ॥
वृक्षस्थोभौ[३५७] महासिद्धौ[३५८] द्वौ सिद्धौ[३५९] प्रकटीकृतौ ।

उभौ शून्यगुहावासे[३६०] आश्रमे[३६१] पारमेश्वरे[३६२] ॥ ६५ ॥
तत्र कीर्तिं[३६३] करिष्येऽहं[३६४] गुहां[३६५] लिङ्गं च वृक्षकम्[३६६] ।
वामावर्तप्रयोगेन[३६७] देवता यत्र[३६८] संस्थिता ॥ ६६ ॥
वाममार्गं[३६९] कदम्बाख्यं वृक्षं[३७०] तस्मात् कदम्बकम्[३७१] ।

तन्मध्यादुद्भवानन्दं[३७२] नादशक्तिः[३७३] पराज्ञया[३७४] ॥ ६७ ॥
बिन्दुं चैव[३७५] पुरा कृत्वा सिंहसंकेतकोद्भृतम्[३७६] ।

तस्या तु परशब्देन[३७७] आवृत्तिमुपचर्यते[३७८] ॥ ६८ ॥
सा च देवी परा[३७९] नाम कुब्जिकाख्या[३८०] गुहालया ।

शीतांशोर्निर्मला[३८१] च्छाया कलाङ्गं[३८२] या[३८३] प्रपद्यते ॥ ६९ ॥
चन्द्रपूर्यं[३८४] समाख्यातं गृहमेतत्[३८५] कुलान्वये[३८६] ।

मथनाद् भेदबिम्बस्य[३८७] घटिता[३८८] कुलदेवता ॥ ७० ॥
मन्मथं[३८९] जायते बिन्दु द्वादशान्ते[३९०] विभेदितम्[३९१] ।
भेदनाद्[३९२] घर्षणात्[३९३] तृप्तिरानन्दमनुमीयते[३९४] ॥ ७१ ॥
मन्थानभेदमाख्यातं[३९५] बिन्दुचक्रं प्रकाशितम् ।

तदा पञ्चोद्भवं गोत्रं[३९६] जायते मेरुकर्णिका[३९७] ॥ ७२ ॥
ब्रह्मा[३९८] विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः[३९९] ।

Again, she is the goddess called Kukārā who is conjoined with three letters Ī5 and has emerged from the sacred seat of OṀ. She is accomplished (*siddhā*) and the Lineage (*santati*) is accomplished.[59] (63cd-64ab)

Two great Siddhas reside there in two Kadamba (caves), namely, Maunī and Tūṣṇī. Both great Siddhas are in the Tree (of the Point). The two Siddhas have been revealed.[60] (64cd-65ab)

Both (live) in the Supreme Lord's Hermitage which is the Cave dwelling of the Void. There, where the deity resides, I will create Fame, the Cave, the Liṅga and the Tree by rotating in an anti-clockwise direction. The left-hand path is called Kadamba and so the Tree (*maṇḍala*) is the Kadamba.[61] (65cd-67ab)

The Bliss of the Outpouring of the Goddess's Energy and the Stages of Contemplation

The bliss of the creative outpouring (*udbhavānanda*), which is the energy of Sound (*nāda*), comes from the centre of that (*maṇḍala*) at the Supreme (goddess's) Command once the Point has been fashioned that is extracted (*uddhṛta*) from the Convention of the Lion. (67cd-68ab)

Her reversal (*āvṛtti*) is figuratively said to take place by means of her Supreme Word (*paraśabda*). She is the goddess Supreme (Parā); called Kubjikā, she is the Abode of the Cave.[62] (68cd-69ab)

She is the pure Shade of the Moon who assumes a body made of energies (*kalāṅga*) called the City of the Moon. This is the House in the Lineage (*anvaya*) of Kula.[63] (69cd-70ab)

By churning the (Point which is) the original form of diversity (*bhedabimba*), it is split apart and the deity of Kula is fashioned (thereby). Manmatha (the god of love) arises (in the form of the) Point and is split apart at the End of the Twelve. By splitting (it apart) and rubbing, (one feels) content (from which) one infers (and thereby experiences one's own innate) bliss. (Thus) the division of the churning (of consciousness) has been explained and the Wheel of the Point (*binducakra*) has been revealed.[64] (70cd-72ab)

Then the calyx of Meru arises and the clan (*gotra*) born from the five (deities of the *Praṇavas*), namely, Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva. (72cd-73ab)

दृढं लक्ष[४००] पुरा कृत्वा प्रत्ययं[४०१] क्षोभमात्मनि[४०२] ॥ ७३ ॥
उद्भवानन्दविश्रामं[४०३] प्रत्ययाश्रयणोद्गतम्[४०४] ।

प्रत्ययं चोद्भवं वेधं[४०५] शरीरे पाशशोधनम्[४०६] ॥ ७४ ॥

ओलिकुलक्रमेणैव[४०७] अधिकारः[४०८] प्रवर्तते ।
उन्मनी[४०९] प्राणशक्त्यात्मा[४१०] परस्थाने प्रतिष्ठिता[४११] ॥ ७५ ॥
तत्र ध्यानं[४१२] समाधिश्च[४१३] पूजा पञ्चोपचारतः[४१४] ।

परं[४१५] ब्रह्म[४१६] परा[४१७] व्याप्तिः[४१८] शिला[४१९] चैव[४२०] कलोदया[४२१] ॥ ७६ ॥
अर्धचन्द्रकलां[४२२] दृष्ट्वा जन्मब्रह्मशिला[४२३] भवेत् ।

तत्र संस्थं मनः[४२४] कृत्वा निश्चलं परमात्मनि[४२५] ॥ ७७ ॥
ॠज्विनी[४२६] चन्द्रखण्डाख्या[४२७] तर्पणस्था तु[४२८] जायते ।

तदा चोत्पद्यतेऽवस्था[४२९] पिण्डं क्षुभ्यति[४३०] तत्क्षणात् ॥ ७८ ॥
परमास्वादद[४३१] स्थानं भगाह्लादेन[४३२] चिञ्चिणी[४३३] ।

मनश्चित्तं[४३४] परा बुद्धिरेकत्र[४३५] मथनादपि[४३६] ॥ ७९ ॥
ब्रह्मद्वारार्गलं[४३७] भित्त्वा दृश्यते सा[४३८] च[४३९] कीर्तिभिः ।

एवं च षोडशैर्भेदैः[४४०] संकेताः[४४१] षोडशैव च[४४२] ॥ ८० ॥
षोडशात्माकुलाख्यातो[४४३] मूलसूत्रोत्थितोऽनघः[४४४] ।

सन्तानस्य च मूलस्य एकं[४४५] संमिश्रकं[४४६] कुरु[४४७] ॥ ८१ ॥
तदा चोत्पद्यते[४४८] ज्ञानं[४४९] क्षिप्रमेव[४५०] न संशयः ।

Having made (one's) goal (*lakṣa*) firm, the first sign of attainment (*pratyaya*) one has within oneself is that of (spiritual) arousal (*kṣobha*). The creative outpouring (*udbhava*), bliss and repose (that follow) arise by applying onself to (experiencing) the signs of attainment. (73cd-74ab)

(Each) sign of attainment, creative outpouring and piercing (of the inner center corresponds to the progressive) purification of the fetters in the body. (74cd)

(Thus) by the Kula transmission of the lineages (*oli*) (the initiate's) empowerment (*adhikāra*) develops. (Thus) the Transmental, which is the energy of the vital breath, is well established on the supreme plane.[65] (One experiences deep) meditation (*dhyāna*) and contemplation (*samādhi*) there and the rite of adoration (*pūjā*) by means of the five offerings (*upacāra*). (75-76ab)

The Supreme Brahman (is there), the supreme pervasion, the Stone and the (progressive) arising of the energies (of the goddess) (*kalodayā*). Once seen the energy (*kalā*) of the Half-moon, (then comes) Brahmā's Stone of Birth.[66] (76cd-77ab)

Once the mind, located there, is made (firm and) unmoving in the Supreme Self, (Kuṇḍalinī), the Straight One (*ṛjvinī*)[67], (the energy) called the Fragment of the Moon (*candrakhaṇḍa*), resides in the (inner) lustration (*tarpaṇasthā*).[68] (77cd-78ab)

Then (a higher) state (*avasthā*) arises and, at that very moment, the body is aroused. (That) Place (*sthāna*) bestows the supreme savour (of the aesthetic delight of consciousness) and is, as the bliss of the Yoni (*bhagāhlāda*), (the goddess) Ciñciṇī.[69] (78cd-79ab)

By churning the mind (*manas*), the substance of the mind (*citta*) and the supreme intellect (*buddhi*) together in one place,[70] she is perceived by means of Fame (*kīrti*) (the energies of Vāgbhava), once the bolt of the Door of Brahmā has been split apart.[71] (79cd-80ab)

Thus, in this way, the conventions are sixteen due to the sixteen divisions. O sinless one, the (reality which) is (these) sixteen is called Kula and it has arisen out of the Root *Sūtra*. (80cd-81ab)

Mix together into one the Lineage (*santāna*) of the Root.[72] Then, undoubtedly, knowledge arises very quickly. (81cd-82ab)

क्षितिभूततमाकाशे[४५१] शक्त्युत्थानं[४५२] वराङ्गना[४५३] ॥ ८२ ॥
विचरेत् सर्वगुह्यानां[४५४] ज्ञात्वा शक्तिः[४५५] प्रवर्तते ।

भक्तिनोद्भवजन्तूनां[४५६] लक्षैकं[४५७] सप्तपिण्डकम्[४५८] ॥ ८३ ॥
अजामरपदं[४५९] ध्यात्वा[४६०] लभते[४६१] निर्विशङ्कितः[४६२] ।

सर्वशंकां[४६३] परित्यज्य[४६४] गुह्यज्ञानामृतं पिब[४६५] ॥ ८४ ॥
पीत्वा तु[४६६] सुस्थिरं[४६७] पिण्डं क्रमभागी[४६८] भविष्यति[४६९] ।

क्रमान्वयकुलैकं[४७०] तु कृत्वा सर्वं[४७१] परापरम्[४७२] ॥ ८५ ॥
यां यां[४७३] चेच्छां लभेद्[४७४] योगी तदासौ विदितात्मनः[४७५] ।

आत्माकाशं तु यद्[४७६] बीजं निराकाशं[४७७] परात् परम्[४७८] ॥ ८६ ॥
मीलनोन्मीलनं[४७९] कृत्वा[४८०] भगीशं पूज्य[४८१] तत्क्षणात् ।

स्वकायस्थं भगं[४८२] पूज्य शक्तिरन्ध्रे च[४८३] देवताम्[४८४] ॥ ८७ ॥
तत्र[४८५] चोत्पद्यतेऽवस्था भगाह्लादं[४८६] पुरागतः[४८७] ।

प्राप्यते परमानन्दं[४८८] शक्तिरानन्ददेवता ॥ ८८ ॥
उभौनिर्मथनात्[४८९] किञ्चित् स च[४९०] मोक्षः[४९१] परं तपः[४९२] ।
स्वाभाविका[४९३] च[४९४] सा मुद्रा त्रिमुद्रा[४९५] त्रिस्वरूपतः[४९६] ॥ ८९ ॥
मुद्रीशः[४९७] परमो[४९८] वृक्षो[४९९] मीलनाज्जायते[५००] पदम् ।

पञ्च त्रयश्चतुः[५०१] पञ्च सप्तविंशः[५०२] षडिस्तथा[५०३] ॥ ९० ॥
लीयन्ते[५०४] परमे[५०५] धाम्नि[५०६] तदासौ विमलो[५०७] भगः[५०८] ।

विसर्गकलया[५०९] युक्तः[५१०] उच्चारात्[५११] पृथिवीतले ॥ ९१ ॥
योगिना[५१२] संप्रपद्येत आकाशमुदधिः[५१३] शिवः[५१४] ।

Energy rises up (in the form of) a most excellent and beautiful woman in the Void of Darkness (*tamas*) that has become the Earth (AIṀ). One should reflect on all (these) secrets. Once learnt, (the divine) power begins to function. (82cd-83ab)

The one goal of all those who have been born through devotion is the sevenfold body (*saptapiṇḍaka*). It is the unborn and undying plane. Having contemplated it (correctly) the fearless one attains (it).[73] (83cd-84ab)

Abandon all worry and drink the nectar of (this) secret knowledge. Having drunk it, the body, very firm, will become a part of the Transmission.[74] (84cd-85ab)

Once the yogi who has known the Self has made all things, both superior and inferior, one with the Kula of the Lineage of the Transmission (*kramānvaya*), (he gets) whatever he desires. (85cd-86ab)

(AIṀ) the seed-syllable, which is the Space of the Self (*ātmākāśa*),[75] is spaceless (*nirākāśa*) and higher than the supreme.[76] Once brought about the unfolding (*unmīlana*) (of its energies) and (their) merger (*mīlana*) (in the Supreme State)[77] and, that very moment, worshipped Bhagīśa (the Lord of the Yoni) and the Yoni in one's own body as well as the deity in the Cavity of Power (*śaktirandhra*), the state (*avasthā*) arises, which is the bliss of the Yoni (*bhagāhlāda*) in front of the abode (of the Yoni).[78] (86cd-87ab)

By churning both in a subtle way (*kiñcit*) one attains supreme bliss, that is, power which is the deity of bliss.[79] This is liberation and the supreme austerity. (87cd-88ab)

That Gesture is innate (*svābhāvikā*). It has three natures and so is the triple Gesture. Mudrīśa (the Lord of Gesture) is the supreme Tree. By the coming together (of its energies) (*mīlana*) the (supreme) plane arises. (89cd-90ab)

(The groups of) five, three, four, five, twenty-seven and six dissolve into the supreme abode. Then that Yoni is pure.[80] (90cd-91ab)

It is conjoined with the energy of emission (*visarga*) by uttering (it) on the surface of the earth. (Thus) the yogi attains Śiva who is the ocean of the Void. (91cd-92ab)

वर्णात्मकं च निर्वाण[५१५] द्वादशस्वरमण्डलम्[५१६] ॥ ९२ ॥
अधिष्ठानं तु[५१७] पिण्डस्य[५१८] पश्चिमस्य गृहस्य च ।

गृहं व्योम[५१९] महारत्न[५२०] बहुरत्नप्रपूरितम् ॥ ९३ ॥
योगिनीनां च[५२१] हृदयं मेलकं तच्चतुष्पथे[५२२] ।

चतुष्पथ[५२३] पर[५२४] स्थानं श्मशान[५२५] तच्च[५२६] कौलिकम् ॥ ९४ ॥
तत्रोन्मीलनक[५२७] तिष्ठेद्[५२८] वाग्भवं द्वादशाक्षरम् ।
परमाक्षरमाकाशं मूर्तिज्ञानोपदेशकम्[५२९] ॥ ९५ ॥
तच्च[५३०] उलिश्चतुर्भेदैरधिष्ठान[५३१] कुलक्रमम्[५३२] ।

कुलस्य षट्प्रकारस्य सप्ताविंशक्रमस्य[५३३] च ॥ ९६ ॥
आम्नाययोगपीठोऽय[५३४] योगिनीनां[५३५] गृहे गृहे ।

परमेश्वरमुद्राख्य[५३६] चतुष्कादिप्रयोजितम्[५३७] ॥ ९७ ॥
षट्प्रकारस्य[५३८] सुभग[५३९] प्रधान[५४०] पश्चिमान्वये ।

तस्य चक्रस्य देवेश[५४१] विचार[५४२] सप्तकोटिकम् ॥ ९८ ॥
श्रीमतं च[५४३] त्रिभेदैस्तु तदान्वयकुलार्णवम्[५४४] ।

गूढार्थज्ञानसद्भाव[५४५] मर्त्यलोकेऽवतारितम्[५४६] ॥ ९९ ॥
महाद्वीपे[५४७] समाख्यातं निर्णीतं[५४८] कामरूपके[५४९] ।

तत्सार[५५०] मूलसूत्रं[५५१] तु[५५२] ज्ञानिना[५५३] कुलनिश्चयम्[५५४] ॥ १०० ॥
प्रथमं तु कुलाम्नायं ज्ञात्वा योग[५५५] समभ्यसेत् ।
आनन्द[५५६] मूलसूत्रस्य[५५७] सार्धवृत्तत्रयेषु[५५८] च[५५९] ॥ १०१ ॥

मूलसूत्रं तु संक्षेपादुद्धृत[५६०] चन्द्रद्वीपतः[५६१] ।
मूलसूत्रस्य आनन्द[५६२] भूमिका[५६३] शतश्लोकतः[५६४] ॥ १०२ ॥
निर्णीतं कुलमार्गेऽस्मिन्[५६५] ज्ञात्वा सिद्धिः[५६६] कुलान्वये[५६७] ।

Nirvāṇa is Letter. It is the circle of the twelfth vowel (AIṀ) which is the plinth (*adhiṣṭhāna*) of the body and of the Western House.[81] (92cd-93ab)

The House is the Void (of the Yoni),[82] the Great Jewel, full of many jewels.[83] It is the Heart of the Yoginīs[84] which is their union (*melaka*) on the Crossroad (*catuṣpatha*). (93cd-94ab)

The Crossroad[85] is the Supreme Place (*sthāna*), the Kaula cremation ground. The (seed-syllable) Vāgbhava (AIṀ), the twelfth letter, which unfolds (the energies) (*unmīlaka*), is located there. (94cd-95ab)

The Supreme Letter (AIṀ)[86] is the Void (*ākāśa*) that teaches the knowledge of (the sonic) form (*mūrti*) (of deity). It is the Lineage (*uli*), the plinth with (its) four divisions[87] and the Kulakrama. (95cd-96ab)

This is the sacred seat of the Yoga (*yogapīṭha*)[88] of the Tradition (*āmnāya*), which is in every Yoginī's house,[89] of the Transmission of Twenty-Seven[90] and the sixfold Kula.[91] (96cd-97ab)

It is called the Gesture of the Supreme Lord, conjoined with the the group of four (sacred seats) and the rest, it is the worthy womb (*subhaga*) of the six parts (of the Krama) and is the main (*pradhāna*) (Krama) in the Western Tradition (*anvaya*). (97cd-98ab)

O Lord of the gods, the (product of) reflection (*vicāra*) on that Wheel is the *Śrīmata*, consisting of seventy million (verses, which, with its) three divisions,[92] is the ocean of the Kula of that tradition. (98cd-99ab)

It is the essence of the knowledge of the profound reality (*gūḍhārtha*) that has been brought down to the mortal world. It has been uttered on the Great Island (of the Moon) and explained in Kāmarūpa. (99cd-100ab)

Its essence is the Root *Sūtra* which (gives) those who know (it) lordship in an instant. Once known the first (and foremost) Kula tradition, one should practice Yoga. Bliss (belongs to) the Root *Sūtra* and is within (its) three and a half (verses).[93] (100cd-101)

The Root *Sūtra* has been retrieved (*uddhṛta*) in a concise form from the Island of the Moon. The bliss of the Root *Sūtra* is the plane (of Yoga) (*bhūmikā*) (which develops) from the hundred verses. It has been taught on this Kula path and once known, (one obtains) success in the Kula tradition. (102-103ab)

अन्यथा[४६८] पठनाद्[४६९] देव पूजारिक्त[४७०] महद्भयम् ॥ १०३ ॥
यो ददेत्[४७१] प्राणहानिः[४७२] स्यात् स याति[४७३] नरकं ध्रुवम् ।
अन्यथा नैव जानाति नासौ योग्यः[४७४] कुलक्रमे[४७५] ॥ १०४ ॥

इत्याद्यावतारे महामन्थानभैरवयज्ञे अन्वये सप्तकोटिप्रमाणे[४७६] मेरुमार्गविनिर्गते लक्ष-
पादाधिके आद्यपीठावतारिते विद्यापीठमार्गे विमलषट्कनिर्णये कादिभेदे
आज्ञापारमेश्वरे स्वामिनीमते श्रीचतुर्विंशत्सहस्रसंहिताया[४७७]
अव्वाक्रमभाषिते[४७८] मूलसूत्रभूमिकाधिकारवर्णने
क्रमोदयो नामानन्दः[४७९] ॥ ५८ ॥

O god, (if) it is read otherwise, the rite of adoration is devoid (of fruit) and there is great fear. (The one who) gives (it to anybody who is not fit to receive it will) loose (his) life and he certainly goes to hell. He (can) know (reality) in no other way and he is not fit for the Kulakrama. (103cd-104)

This is the (fifty-eighth) chapter called the Arising of the Tradition concerning the *Explanation of the Root Sūtra*. It belongs to the primordial descent into the great sacrifice of the Churning Bhairava in the tradition (*anvaya*) that consists of seventy million (verses) that has emerged on the Path of Meru and (extends) for more than a hundred thousand quarter (verses). It has been brought (down to earth) into the first sacred seat on the path of the Seat of Knowledge (*vidyāpīṭha*). It is the ultimate purport of the Pure Six Thousand (verses *vimalaṣaṭka*) in the division beginning with 'Kā' in the venerable scripture of twenty-four thousand (verses) (known as) the *Svāminīmata* of the Supreme Lord's command as uttered within the Tradition of the Mother.

श्रीकौलीश[1] उवाच

देवि[2] सिद्धे उमे स्वामि[3] आदिनाथे कुलोद्भवे ।
ब्रूहि ज्ञानोपदेशं तु[4] यत् सारं पश्चिमान्वये ॥ १ ॥
प्रकट[5] कुरु[6] कौलीशे सप्ताविंशविधाक्रमम्[7] ।[8]

श्रीवक्रा उवाच[9]

सार[10] शैवस्य[11] जगतो[12] भुवनाकृतिमण्डलम् ॥ २ ॥
बाह्यस्थं[13] च स्वदेहस्थं अन्तरङ्गचिदात्मकम्[14] ।
त्रिकूटकूटरचितं[15] कुलकौलस्य[16] निर्णयम्[17] ॥ ३ ॥

तस्य ज्ञानोपदेश[18] तु भूमिकार्थप्रभावतः[19] ।[20]
एकाराकारविमलं[21] चन्द्रकान्तिरलंकृतम्[22] ॥ ४ ॥

इन्दुबिन्दुश्चिदाशक्तिर्भूमिका[23] पारमेश्वरी[24] ।
उद्भवं[25] भरितानन्दं[26] ईकारं[27] त्रिगुणीकृतम्[28] ॥ ५ ॥

मकारं शक्तिना[29] पूर्णं कला विज्ञानभैरवम्[30] ।
आकाशचारिकलानां[31] शिवोऽयं[32] षट्प्रकारकम् ॥ ६ ॥

कोंकणास्वामिकौलीशो[33] विकल्पक्षीणकल्मषः[34] ।
तरुणादित्यमातङ्गी[35] उन्मना परमा कला[36] ॥ ७ ॥

CHAPTER FIFTY-NINE

The Plane of the Four Sacred Seats in the Ocean of the Foundation of the Maṇḍala (*khaṭikārṇava*)

The venerable (god) Kaulīśa said:

[1]O Goddess! O accomplished one! Umā! my Lord (*svāmin*)! the first teacher (*ādināthā*)! Outpouring of Kula! Impart the teaching concerning the knowledge which is the essence of the Western Tradition (*anvaya*). O Kaulīśa, reveal the Transmission of Twenty-seven units.[2] (1-2ab)

The Current of the Liṅga: The Triangle, the Point, the Hexagram and the Divine Couple – Permutations of the goddess in union with the god.

The venerable (goddess) Vakrā said:

The essence of Śiva's universe is the *maṇḍala* in the form of the worlds. Both outside and within the body, it is internal (*antaraṅga*) consciousness. It is the teaching of the Kulakaula formed from the Peak (syllable AIṀ that consists of) the three Peak (syllables).[3] (2cd-3)

The teaching of knowledge concerning it is (imparted) by the power of the reality of the (supreme) plane of existence (*bhūmikārtha*).[4] Its pure form is the letter E and it is adorned with the beauty of the Moon.[5] (4)

The Lunar Drop (*indubindu*) is the energy of consciousness. It is the plane (*bhūmikā*) of the Supreme Goddess.[6] The outpouring (*udbhava*) (of the Drop) that is full of bliss is the letter Ī tripled.[7] (5)

The letter Ma, filled with power (*śakti*), is energy (*kalā*) and the Bhairava of consciousness (*vijñāna*). This is Śiva (the lord) of the energies (*kalā*) that move in the Sky (of consciousness). (He has) six aspects.[8] (6)

(He is) Kaulīśa, the lord of (the goddess) Koṁkaṇā, free of (all) sin and thought constructs. Mātaṇgī, who is (charming like) the young sun, is the Transmental, the supreme energy. (7)

शिखादीपमहोच्छुष्मा[३७] विज्ञान[३८] परमेश्वर:[३९] ।
गुहान्ते[४०] उदितोघं तु[४१] मेरुमार्गविकासिनम्[४२] ॥ ८ ॥

अन्त:स्वानुभवानन्दमानन्दो[४३] बोधचिन्मय:[४४] ।
प्रबुद्धस्थानमादाय[४५] ज्ञानवर्तिशिलातलम्[४६] ॥ ९ ॥

लिङ्गौघं दिव्यलिङ्गं[४७] तु दिव्यलिङ्गं नपुंसकम्[४८] ।
दिव्यामृतभराकाशं मुद्रात्रितयकौलिकम्[४९] ॥ १० ॥
प्रसरोन्मनयोगीना[५०] कोंकणं कलाभिर्युतम्[५१] ।

कलाकारणकर्तृत्वे[५२] बिन्दुस्त्रिवलयात्मिका[५३] ॥ ११ ॥
मूलाधारप्रभा व्याप्ति:[५४] संहितार्थं[५५] तु षड्विधम्[५६] ।
संकेत[५७] नवराश्यादौ स्वाभाविकं[५८] निरन्तरम्[५९] ॥ १२ ॥

हकाराकारमेकत्र[६०] दृश्यन्ते[६१] बोधरश्मय: ।
अकुलं कलया[६२] भिन्नं[६३] तद् रूपं[६४] पारमेश्वरम्[६५] ॥ १३ ॥

ईश्वरी सस्वरा[६६] शक्ति: रुद्रशक्तिस्त्रिभेदत:[६७] ।
आर्णवाज्ञा[६८] चिदाकाशं[६९] भैरव:[७०] षड्विधस्तदा[७१] ॥ १४ ॥

She is Mahocchuṣmā (the Great Confusion), who is the Flame (*śikhā*) (which is the energy) of the Lamp (the Point of consciousness), (while) consciousness (*vijñāna*) is the Supreme Lord. The current (of the Transmission), arisen within the Cave (of the Point in the centre), unfolds the Path of Meru.[9] (8)

Bliss is consciousness (*bodha*). It is the bliss of the inner experience of oneself (that one has) having taken up the Place of the Awakened (*prabuddhasthāna*), that is, the surface of the Stone of the Wick of Knowledge (*jñānavarti*).[10] (9)

(This), the Current of the Liṅga, is the Divine Liṅga.[11] The Divine Liṅga is the Neuter (Absolute).[12] It is Space (*ākāśa*) filled with divine nectar, the Kaula (reality) consisting of the three Gestures. It is Koṁkaṇa united with (its) energies, (the sacred seat) of the yogis (who experience) the flow (*prasara*) of the Transmental. (10-11ab)

1) The energy (*kalā*) (that functions) in 2) the causal agency, 3) the Point, 4) (Kuṇḍalinī) consisting of three coils, 5) the light of the Root Foundation (*mūlādhāra*) and 6) pervasion – the reality that is conjoined together (and the meaning of (this) scripture) (*saṁhitā*) is sixfold.[13] The convention concerning (Navātman), the aggregate of the nine (letters) (*navarāśi*) and the rest is natural and without a break. (11cd-12)

Energy (*kalā*)

The rays of consciousness are seen (gathered together) in one place in the letter Ha. Akula, conjoined with (its) energy (*kalā*), is that form (and nature) of the Supreme Lord. (13)

Causal Agency

The Goddess (*īśvarī*) is the (divine) energy 'with vowels' (*sasvarā*). She is Rudra's energy (who, in the form of the Yoni) is divided into three and is the Command of the Ocean (of the Yoni). Then, Bhairava, the Void of consciousness (*cidākāśa*), is sixfold.[14] (14)

निरोधाद्[७२] डामरीमूर्तिस्तदा[७३] क्षोभोऽभिजायते[७४] ।
मालिनी[७५] महती[७६] वामा अनामाक्षरपंक्त्ययो:[७७] ॥ १५ ॥
त्रैगुण्याक्षरविन्यासैर्बिन्द्वक्षरपराकला[७८] ।
निरक्षरा परा माया[७९] दुर्विज्ञा त्रिवलीकृता[८०] ॥ १६ ॥
त्रिविधाक्षरभेदेन[८१] सा च देवी कुमारिका ।
कौमारकूटमध्यस्था सान्तरीकृतविग्रहा ॥ १७ ॥

ज्ञानोदरपराव्याप्तिस्तया[८२] त्वयमशेषत:[८३] ।
उघज्ञान[८४] स्वरौघ[८५] तु षड्विधकरणादपि[८६] ॥ १८ ॥
भाव:[८७] पुष्प:[८८] सुरीशश्च[८९] मण्डलं[९०] त्वथ[९१] पार्थिवम्[९२] ।
उलीश्वरो[९३] मदोन्मत्त:[९४] निस्तरङ्गशिवेच्छया[९५] ॥ १९ ॥
परज्ञानप्रभावेण अन्वयं षड्विधं[९६] भवेत् ।

ॐकारकुलमानन्दं[९७] उड्डियानामरगोलकम् ॥ २० ॥
शुद्धस्फटिकभासं च[९८] मातृभैरवशेखरम्[९९] ।

शशिमध्यान्तरावली[१००] त्रिवल्ली चाष्टधा[१०१] कला[१०२] ॥ २१ ॥
षट्पत्रमध्यम[१०३] प्राण[१०४] महाबोधदिगँम्बरम्[१०५] ।

भ्रमामि सकलाजालं कल्पनाक्रमषड्विधम्[१०६] ॥ २२ ॥
विकास:[१०७] पश्चिमाम्नाये[१०८] निराशीकृतविग्रहे[१०९] ।

अचिरात्[११०] ज्ञानवीरौघ[१११] पीठौघ[११२] तन्मनोत्थितम्[११३] ॥ २३ ॥
परोऽन्तर्भावितात्मान[११४] मूलांब्जगोलकोपरि[११५] ।

The Point and the Three Coils

The form (*mūrti*) of (the goddess) Ḍāmarī (arises) by checking (the flow of energy in the Void between Śiva and Śakti). Then (a state of) arousal (*kṣobha*) ensues. Mālinī and the powerful Vāmā are in the two lines of letters (that emerge from the letter) A (*anāmākṣara*). The supreme energy of the letter of the Point (is formed) by the deposition of the letters of the three qualities.[15] The Letterless (*nirakṣarā*) is supreme Māyā. Hard to know, she is formed into three coils due to the threefold division of the letters. She is the goddess Kumārikā who, having concealed her form, is in the centre of the Peak (syllable) of Kumāra.[16] (15-17)

Pervasion

She is the supreme pervasion which is full of knowledge. All this, without exception (comes into being) due to her. The knowledge of the lineage (*ugha*) is the current of the vowels (*svarogha*) and because the instrument (*karaṇa*) (of mantra) is of six kinds (there are six aspects of the one reality). (These are): 1) Being (*bhāva*), 2) the (Point which is the) Flower, 3) the Lord of the gods (Surīśa), 4) (AIṀ which is) Circle of the Earth, 5) the Lord of the Lineage (Ulīśvara) (Navātman who is) fashioned with passion along with 6) Śiva's unagitated (*nistaraṅga*) will. (Thus) the Tradition (*anvaya*) is sixfold by the power of Supreme Knowledge.[17] (18-20ab)

The Kula of the letter OṀ is bliss. It is Uḍḍiyāna, the immortal ball (*golaka*) and the summit (*śekhara*) of the Bhairava of the Mothers (*mātṛ*) that shines like pure crystal.[18] (20cd-21ab)

The aggregate within the centre of the Moon is the three coils and is the eightfold energy (*kalā*).[19] The middle breath, clothed in the space of the (one) great consciousness, has six vessels.[20] (21cd-22ab)

I wander about through the net of energies (*kalā*) which is the sixfold Krama of creative ideation (*kalpanā*). (Consciousness) expansion (*vikāsa*) takes place in the Western Tradition whose form has been freed of desire.[21] (22cd-23ab)

(Through it one) quickly (realises) the Current of the Heroes of Knowledge,[22] that is, the Current of the Sacred Seats that has arisen from that mind. Inwardly contemplated, the Supreme Self[23] is (located) on top of the bud (*golaka*) of the lotus of the Root (AIṀ).[24] (23cd-24ab)

तस्य भेदस्त्रिधा शक्तिर्भूतेषु[११६] देवि संस्थिता ॥ २४ ॥
विलीना[११७] सर्वभेदानां क्रमं तस्या[११८] च[११९] षड्विधम्[१२०] ।
विकास:[१२१] पश्चिमाम्नाये निराशीकृतविग्रहे[१२२] ॥ २५ ॥

कूटं पीठा:[१२३] कूटं[१२४] शक्ति: कूटं[१२५] सिद्धा:[१२६] परापरा: ।
मथनात्[१२७] कुलवृक्षस्य तदा मूलोऽभिजायते[१२८] ॥ २६ ॥

आनन्द: पिङ्गलो[१२९] ह्यात्मा एको ह्येकप्रकाशक:[१३०] ।
मण्डलस्थमभेद्यत्वात्[१३१] तदा[१३२] विन्द्याच्छिव[१३३] जगत् ॥ २७ ॥

जगद्विद्या महामातृ समयव्रतचारिणी ।
वीरेश्वरप्रभाव्याप्ति:[१३४] शम्भो[१३५] विगतकल्मषा[१३६] ॥ २८ ॥

सा च बन्धप्रकारेण कुण्डली भुवनोज्ज्वला[१३७] ।
नैरास्यान्तरवृक्षस्य तदा सा चिञ्चिणी कुले ॥ २९ ॥

सर्वानन्दभरानन्दा[१३८] अनन्ता वर्णभेदिता ।
एकानेकसमैका च तया[१३९] किल्विषनाशनम् ॥ ३० ॥
विकास:[१४०] सर्वभूताना[१४१] क्षोभादुत्पद्यते[१४२] जगत्[१४३] ।

अजरामरमीशश्च[१४४] कल्पान्ताग्निर्गुहेश्वर:[१४५] ॥ ३१ ॥
गुह्यान्तरे[१४६] गुहामध्ये[१४७] गुर्मि*ी[१४८] नाम[१४९] देवता ।
तयाधिष्ठितमात्मान[१५०] षट्प्रकार[१५१] स्वकं गृहम्[१५२] ॥ ३२ ॥

तदा क्षोभोद्भवा[१५३] शक्तिस्त्रिविधा[१५४] त्रिप्रकारगा[१५५] ।
त्रिकूटाक्षरभेदेन[१५६] विक्षरन्ती[१५७] परामृतम् ॥ ३३ ॥

परा च सापरा चैका[१५८] या[१५९] मूलान्वयभैरवी[१६०] ।
भरणात्मकलावल्ली अन्वये सा च देवता[१६१] ॥ ३४ ॥

(The Root) has three divisions and, O goddess, (its) energy is established in (all) existing things (*bhūta*).[25] (This energy) dissolves away all divisions and her Krama is sixfold. (Consciousness) expansion (*vikāsa*) takes place in the Western Tradition whose form has been freed of desire. (24cd-25)

The Peak (syllable) (AIṀ) is the sacred seats.[26] The Peak (syllable) is power (*śakti*). The Peak (syllable) is the Siddha (both) supreme and inferior. The Root then comes into being by churning the Tree of Kula. (26)

Bliss is Piṅgala who is the unique Self. (He is) the sole illuminator (of all things).[27] He is indivisible and so one should attain the auspicious (*śiva*) universe located in the *maṇḍala*. (27)

The Vidyā of the universe is the Great Mother who observes the Vow of the Rule. O Śambhu, free of sin, she is the pervasion and the light of the Lord of the Heroes.[28] (28)

As the bound aspect (*bandhaprakāra*), she is Kuṇḍalinī who burns with the worlds. She is Ciñcinī in the Kula (of the *maṇḍala*) when she has emerged from (the Point which is) the inner Tree. (29)

She is the bliss which is full of all (forms of) bliss and, endless, she is differentiated (*bheditā*) by the letters. Equally one in (both) the one and the many, she destroys (all) sins. The universe comes into being and all existing things develop (*vikāsa*) by the arousal (of this energy). (30-31ab)

Again, the immortal and ageless Lord is the Lord of the Cave who is the Fire (that consumes all things) at the end of an aeon. Gurmiṇī (the Pulsing One) is the deity in the secret place in the middle of the Cave.[29] The Self is supported by her and his House has six parts. (31cd-32)

Then the energy born from the arousal (of bliss) (*kṣobha*) is of three kinds and is established in the three parts (of the Triangle) (*prakāra*). She oozes out (from herself) the supreme nectar by the division of the letters of the three Peak (syllables). (33)

She is Parā and Aparā and is one. She is the Bhairavī of the root tradition (*anvaya*) and, the creeper of energies (*kalā*) that fill (all things), she is the deity in the tradition. (34)

सा च[१६२] सप्तप्रकारेण आकारकरणादपि ।
करण[१६३] कार्यकर्तृत्व[१६४] एकाराख्या[१६५] मनोन्मनी ॥ ३५ ॥

विच्छक्तिशाक्तनिरता[१६६] अघोरदमनादपि ।
विहङ्गक्षीणपक्षस्य[१६७] इत्याज्ञा[१६८] पारमेश्वरी ॥ ३६ ॥

तस्य भेदाः[१६९] षडिस्त्वन्ये[१७०] सृष्टिराज्ञाक्रमेण[१७१] तु ।
अधिष्ठानविशेषस्य[१७२] मन्थान[१७३] परमाज्ञया ॥ ३७ ॥

चतुष्क[१७४] पञ्चकं षट्क[१७५] चतुष्कं पञ्चकं चतुः[१७६] ।
महाबोधविकासेन[१७७] भेदा[१७८] वै सप्तविंशतिः[१७९] ॥ ३८ ॥

चतुष्के[१८०] चतुर्विधा[१८१] शक्तिर्ब्रह्माण्डस्योदरोत्थिता[१८२] ।
वृक्षस्था[१८३] कौलिका[१८४] ज्ञेया[१८५] चतुष्कस्य[१८६] विनिर्णयम्[१८७] ॥ ३९ ॥

पञ्चक[१८८] पञ्चधा चैका स्वशक्तिर्गर्भसंस्थिता[१८९] ।
अमा नाम पराशक्तिर्मातृचक्रप्रकाशिका[१९०] ॥ ४० ॥

षट्कोणे षड्विधा[१९१] काली[१९२] खलिङ्गमुखशोषणी[१९३] ।
खमध्ये[१९४] षड्विधा[१९५] चर्या षड्विधा[१९६] गतिरागतिः[१९७] ॥ ४१ ॥

चत्वारश्चतुरो भेदैः[१९८] स्वशक्तिः[१९९] कमलोत्पला[२००] ।
षट्त्रिंशपञ्जराकाशे[२०१] विकासज्ञानरूपिणी[२०२] ॥ ४२ ॥

Again, due to the (division) into seven parts (*prakāra*) and because she is the instrumental cause of form (*ākārakaraṇa*), she is the instrumental cause and the (universal) agency of phenomena (*kāryakartṭva*). She is Mind Beyond Mind called the letter E. (35)

She is devoted (to the Lord) who is empowered by the energy of consciousness. When, by mastering (the mantra of) Aghora, the wings of the bird (of the breath) have fallen away, (She) is then the Command of the Supreme Goddess.[30] (36)

The Six Divisions of Emanation – The Krama of Twenty-seven Units

She has another six divisions (as) emanation (that takes place) according to the transmission of the Command. As the supreme Command she is the support (*adhiṣṭhāna*) and the churning of (every) particular (entity). (37)

The tetrad, the pentad, the hexad, the tetrad, the pentad and the four - the divisions engendered by the expansion of the great consciousness are twenty-seven.[31] (38)

1) The fourfold energy that has arisen out of (AIṀ), the belly (*udara*) of the Egg of Brahmā,[32] is in the (first) tetrad. She resides in the Tree (of the Point) and should be known as the (energy) of Kula (*kaulikā*). (This is) the teaching concerning the (first) tetrad. (39)

2) The (first) pentad is one's own (innate spiritual) power which, established in the womb (*garbha*) (of the *maṇḍala*), is fivefold. She is the supreme energy called Amā (the New Moon), who illumines the Wheel of the Mothers. (40)

3) In the Hexagram, Kālī is of six kinds. She dries up the mouth of the (Point in the centre), the Liṅga of Space. Her activity (*caryā*) in the centre of the Sky (of consciousness) is sixfold and sixfold (her) coming and going (from the supreme state). (41)

4) The (second group of) four is (also) one's own (innate spiritual) power, the lotus with four divisions. She is the (spiritual) knowledge (brought about) by the expansion (of energy of the Transmental) (*vikāsa*) within the Void of the cage of the thirty-six (Principles). (42)

पञ्चके पञ्चधा[२०३] ह्येका परापरविभागशः ।
विमल[२०४] पञ्चरूपस्थं[२०५] पञ्चकाज्ञाप्रभावतः[२०६] ॥ ४३ ॥

लिङ्गाकाशपदं[२०७] भित्त्वा लिङ्गं योनिर्भगाकृतिः[२०८] ।
निर्मथ्य[२०९] ज्ञानसद्भावं[२१०] विद्यामूर्तिर्निगद्यते[२११] ॥ ४४ ॥

स्वाधिसंस्कारवीरेन्द्रपदानि क्रमशासने[२१२] ।
आकाशमूर्तिलिङ्गाना[२१३] निराकाशकुलाज्ञया[२१४] ॥ ४५ ॥

विज्ञेया तु[२१५] कदम्बाज्ञा[२१६] मूलं[२१७] चिञ्चिणिवृक्षके ।
तथा द्वैतक्रियाव्याप्तिर्यावद्[२१८] वृक्षं न विन्दति[२१९] ॥ ४६ ॥
कुलवृक्षं[२२०] परानन्दं प्राप्य[२२१] व्याप्तिः[२२२] प्रवर्तते ।

तुष्णीशः[२२३] सहजो[२२४] नाम द्वौ सिद्धौ तु चिदात्मकौ[२२५] ॥ ४७ ॥
वर्तिज्ञानप्रभावेण[२२६] मौनीशमिति[२२७] संज्ञया ।

कोंकणं[२२८] कामरूपं स्यात्[२२९] कामरूपं च कोंकणम्[२३०] ॥ ४८ ॥
काञ्चि[२३१] कोंकण[२३२] कैलाशं[२३३] अधिष्ठानं[२३४] च कोंकणम् ।
कोंकणं[२३५] कमलो रारि[२३६] विकासश्चैव[२३७] भैरवः[२३८] ॥ ४९ ॥

अरारि रारिनि[२३९] च यौ योगं स्वात्मानमानलम्[२४०] ।
कमलान्तः[२४१] सकारान्तः[२४२] वकारान्त[२४३] इकारकः[२४४] ॥ ५० ॥

स्वशक्तिः[२४५] पद्मकिञ्जल्को[२४६] भरणादपि[२४७] भैरवम्[२४८] ।
अमोघज्ञानमाकाशं[२४९] कुकारोकार[२५०] केवलम् ॥ ५१ ॥

अर्धचन्द्रकलाज्योतिश्चन्द्रसूर्यप्रकाशकम्[२५१] ।
चन्द्रकोटिकला[२५२] काली[२५३] विकाली विकलोज्झिता[२५४] ॥ ५२ ॥

5) The one (energy) is fivefold in the (second) pentad, divided into supreme (as the one transcendental energy) and (five as) the inferior (immanent energy). By the power of the Command of the group of five, it is (present) within the Pure One (*vimala*) that abides in five forms. (43).

6) Having pierced through the plane of the space of the Liṅga, the Liṅga is the Yoni whose form is the Yoni (*bhagākṛti*). (Then), having churned the (Point which is the) essence of knowledge, it is called the (sonic) iconic form (*mūrti*) of the Vidyā.[33] (44)

The planes in the teaching of the Krama of the Lord of the Heroes who governs the purification of the (Hexagram) which is (the Wheel of) the Self-supported of the Liṅgas whose form (*mūrti*) is the Sky (of consciousness) (arise) by the Command of the spaceless Kula.[34] (45)

(She) should be known to be the (energy of the Point which is the) Command of the Kadamba and the root of (Vāgbhava), the Ciñciṇī (Tamarind) Tree. The pervasive presence of the activity of duality (persists) as long as one does not attain the Tree. (The Point which is the) Tree of Kula is supreme bliss. The pervasive state (of enlightened consciousness) comes about once it has been attained. (46-47ab)

Tuṣṇīśa and Sahaja are the two Siddhas and their nature is consciousness. By the power of the knowledge of (Vāgbhava) the Wick (of the energy of consciousness, they go) by the name Maunīśa.[35] (47cd-48ab)

Koṁkaṇa is Kāmarūpa and Kāmarūpa is Koṁkaṇa. Koṁkaṇa is Kāñci. Koṁkaṇa is Kailāśa, the support (of all things) (*adhiṣṭhāna*), Koṁkaṇa is KAMALO RĀRI, expansion (*vikāsa*) and Bhairava. (48cd-49)

The two, ARĀRI RĀRINI, are the Yoga, which is the Fire of one's own nature. The end of Kamala, the end of the letter Sa, the end of the letter Va and the letter I. (50)

One's own (innate spiritual) energy is the stamen of the lotus, and also Bhairava because (he) fills (all things) (*bharaṇa*). Unfailing knowledge is Space (*ākāśa*); the letter KU and the letter U alone. (51)

The light of the Half-moon illumines the Sun and Moon. Kālī is the energy (*kalā*) of ten million moons. Vikālī is free of deformities (*vikalojjhitā*). (52)

निराकाशपदे[२५५] गुप्तं कीर्तिलिङ्गमनामयम्[२५६] ।
रकाराक्षरमन्त्रज्ञः कोंकणे[२५७] मायया[२५८] पुरे ॥ ५३ ॥

ङञणनमेकारस्य[२५९] पञ्चपीठोद्भवानलः[२६०] ।
मुद्राज्ञान[२६१] परानन्द[२६२] तत्स्वभावाधिकारणम्[२६३] ॥ ५४ ॥

कपाटांकुरभेदेन[२६४] जायते तूष्णिदेवता ।
एकपादस्त्रिपादश्च[२६५] दिक्चक्र[२६६] भूचरो[२६७] हरिः[२६८] ॥ ५५ ॥

कन्दानलद्वयोर्भेद्यः[२६९] सिद्धिं[२७०] प्राप्नोति कौलिकीम्[२७१] ।
द्वीपामृततरङ्गैश्च[२७२] कौमारक्रमदेवता[२७३] ॥ ५६ ॥
मन्त्रचक्रप्रयोगेन[२७४] विमलं तदुपस्थितम् ।

अहोरात्ररजो माया शक्तिस्तोरण[२७५] पार्थिवम् ॥ ५७ ॥
खेचरी च[२७६] पराशक्तिर्मालिनी[२७७] गुहवासिका[२७८] ।

त्रिनालपंकजो[२७९] ह्यात्मा नवनालप्रभेदकः ॥ ५८ ॥
षट्सप्ताष्टके[२८०] योगी स[२८१] योगिनीगणवल्लभः[२८२] ।
मृणालनालनाडीनां[२८३] नीलोत्पलदलाम्बरः[२८४] ॥ ५९ ॥

विगतमलकान्तिश्च[२८५] नागकूट[२८६] इवोज्ज्वलः[२८७] ।
ज्वालायोगविद्योगेन[२८८] त्रियोगानन्दविग्रहः[२८९] ॥ ६० ॥

गुणत्रयविभागज्ञः शिवो हंसः परापरः[२९०] ।
तत्त्वेकादमना भूरिरभू रिस्तं (?) तु जीवराट्[२९१] ॥ ६१ ॥

(AIṀ) the flawless Liṅga of Fame (*kīrti*) is hidden on the plane of the Spaceless (*nirākāśa*). The one who knows the imperishable mantra of the letter Ra is in the city of Koṁkaṇa with Māyā. (53)

The knowledge of Mudrā is the Fire born from the five sacred seats of the letters Ṅa Ña Ṇa Na and Me. It is supreme bliss which is the support of that innate nature. (54)

The deity Tūṣṇi arises by bursting apart the sprout of the door panel. He is the one-footed and the three-footed. Within the wheel of the directions, he is Hari who moves on the earth.[36] (55)

(The Point between) the Root (*kanda*) and Fire (in the navel) should be split apart. (One then) achieves the accomplishment of Kaulikī and, by the waves of the nectar of the Island (of the Triangle), the deity of the Transmission of the Youth.[37] By the application of the Wheel of Mantra that pure (reality) becomes present. (56-57ab)

Māyā is the passionate activity (*rajas*) of the Night and Day (of the breath). It is power (*śakti*), the entrance arch (*toraṇa*) of (AIṀ) the Earth. Again, Khecarī is the Supreme Power. (She is) Mālinī who lives in the Cave (of the Void of Point of Vāgbhava). (57cd-58ab)

God, Self and the Gander in the Yoni

Again, the Self (HAṀSA) is the lotus with three stems (HA-Ṁ-SA) who pierces through the nine channels (*nāla*) (of the letters of Navātman). He is the yogi beloved of the troupe of Yoginīs, (who resides) in the six (of the Hexagram), the seven (rows of letters in the Triangle) and the group of eight (Mothers). (His) clothing is the petals of the blue lotus and the conduits (*nāḍī*), channels and fibres (that make up the *maṇḍala*).[38] (58cd-59)

Of unsullied beauty, (the Self is the Fire[39] that) burns like the peak of mount (Meru) (*nāgakūṭa*). His form is the bliss of the (Triangle which is the) triple union (*triyoga*) that takes place by means of the Yoga of the one who knows (Kuṇḍalinī), the Flame (*jvālā*) (that burns from the Point of Vāgbhava). (60)

(The Self is) Śiva, the Gander who, (both) supreme (transcendent) and inferior (immanent), knows the division between the three qualities.[40] The lord of (each) living being (*jīva*) (?). (61)

जीवान्तरगतो[२९२] वह्नि: स च लोहितभैरव:[२९३] ।
एकोऽनेक:[२९४] परो ह्येक[२९५] एकश्चैव[२९६] परापर: ॥ ६२ ॥

स्वाधिकारे चिदाकारे[२९७] कृष्णपक्षोपदेशक:[२९८] ।
विशुद्ध: शाम्भवोऽनन्त:[२९९] परधाम्नि[३००] प्रकाशक: ॥ ६३ ॥

अकाम:[३०१] सर्वभूतानां भारभूत्युपदेशक:[३०२] ।
अतिथीशो विसर्गाख्यो[३०३] विकारोच्चाररूपत:[३०४] ॥ ६४ ॥

आचार: संचरेत्यर्थ:[३०५] निराचारोऽपि[३०६] निरंशक:[३०७] ।
विपरीतक्रमेणोभौ[३०८] त्रिकोणे मध्यगौ[३०९] यदा ॥ ६५ ॥
तदा[३१०] वै द्वादश[३११] श्लोका:[३१२] भूमिकाश्च हि[३१३] द्वादश[३१४] ।
भूमिरेकाक्षरा[३१५] शक्ति:[३१६] सप्ताष्टनवभिस्तदा[३१७] ॥ ६६ ॥
चतु:षष्टिप्रकारेण[३१८] श्लोकनायकिदेवता[३१९] ।

छायाच्छत्रोदिताकाशं व्योम हंस:[३२०] परापरम् ॥ ६७ ॥
विज्ञान[३२१] ब्रह्मवृक्षस्य आनन्दं षडिभेदत:[३२२] ।

नित्यक्लिन्ना[३२३] त्रिभेदेन[३२४] बालयौवनवृद्धका[३२५] ॥ ६८ ॥
जडस्याप्यायकर्तृत्व[३२६] आनन्दं त्रिपथाश्रयम्[३२७] ।

संज्ञाभेदविकासज्ञचक्षुरुन्मीलनयोगत:[३२८] ॥ ६९ ॥
आवेश:[३२९] कमलानन्द[३३०] आनन्द:[३३१] पश्चिमान्वये ।

अन्वय[३३२] शक्तिना[३३३] पूर्ण[३३४] हकार[३३५] त्रिगुणीकृतम्[३३६] ॥ ७० ॥
करणात्मक्रियोपेत[३३७] कारणं तच्च षड्विधम् ।

(The Self is) the Fire within the living being and he is the red (*lohita*) Bhairava. (He is both) one (as the Self) and many (as the pluriform body he inhabits). He is one (both) supreme (transcendent) and inferior (immanent). (62)

(Established) in his own authority within the form of consciousness he expounds (the teaching concerning) the dark lunar fortnight. Pure, at one with Śambhu (*śāmbhava*), and endless, he is the one who illumines within the Supreme Abode.[41] (63)

Free of desire, he teaches all living beings about the burden and wealth (of worldly existence) (*bhārabhūti*). He is Atithiśa who is called emission in the form of the (creative) utterance (that emits) phenomena (*vikāra*).[42] (64)

(By the prescribed) conduct (*ācāra*) is meant 'constant wandering' (*saṁcara*), whereas 'inaction' (*nirācāra*) is without aspects (*niraṁśaka*).[43] When both of them are in the middle of the Triangle in the reverse order then indeed, there are twelve verses just as there are twelve planes (*bhūmikā*). (The fundamental) plane (*bhūmi*) is the energy that has a single syllable,[44] along with seven, eight and nine. The deity who is the mistress of the verses (is such along with) the division into sixty-four.[45] (65-67ab)

The Void (*ākāśa*) has arisen from (Śiva who is) the Parasol of Shade.[46] He is Space (*vyoman*) and, superior (transcendent) and inferior (immanent), he is the Gander. He is the consciousness of (AIṀ) the Tree of Brahmā and bliss divided sixfold (in the Hexagram). (67cd-68ab)

(The goddess) Nityaklinnā (Perpetually Wet), divided into three aspects, is a child, a young and an aged woman.[47] Bliss nourishes (*āpyāyakartṛtva*) the aged (and decaying) (*jara*)[48] and is grounded in the three paths (of the Triangle). (68cd-69ab)

Bliss in the Western Tradition is the bliss of the Lotus (AIṀ).[49] It is the state of possession (*āveśa*) (that arises) by opening the eye that knows the developing expansion (*vikāsa*) of the various conventions.[50] (69cd-70ab)

(In this way) the tradition (*anvaya*) is filled with energy (*śakti*). It is the letter Ha, tripled by (divine) power (*śakti*).[51] And that is the sixfold cause endowed with the activity (*kriyā*) which is the instrument (of its agency).[52] (70cd-71ab)

ज्ञानविज्ञानसंपूर्णं[३३८] विरामं चन्द्रपूर्यकम्[३३९] ॥ ७१ ॥
वंकापुरकथाम्नायं[३४०] पारम्पर्यमचेतनम्[३४१] ।
अचेतनं चेतनं[३४२] स्यात्[३४३] कुर्याच्चिञ्चिणी[३४४] चेतनम्[३४५] ॥ ७२ ॥
उद्भवानन्दयोगेन[३४६] तदा[३४७] वै चिञ्चिणीपुरम् ।
पश्चिमस्य तटाकस्य[३४८] महावृक्षस्य[३४९] पक्षयोः[३५०] ॥ ७३ ॥

मुद्राशक्तिः[३५१] परं तत्त्वं क्षोभणात्[३५२] पश्चिमं[३५३] गृहम् ।
गृहमेकार्णवा योनिः[३५४] सा चाष्टादशभेदतः[३५५] ॥ ७४ ॥[३५६]
समुद्रज्ञानकल्लोलं कल्लोलं[३५७] भैरवामृतम्[३५८] ।

नाभिकोशं[३५९] महारत्नं प्रसुप्तं यदि भावितम् ॥ ७५ ॥
आक्रान्तं[३६०a] पूर्वकरणैस्तदा[३६०b] पूर्णशिला[३६१] भवेत् ।
एका नाडी[३६२] परा माया त्रिकोणकूटभूषिता[३६३] ॥ ७६ ॥

सप्ताविंशतिभिः[३६४] कूटैर्जायते[३६५] शुद्धवासना ।
त्रिपुरं तत्[३६६] तदा षट्कं सप्तमातरभेदतः[३६७] ॥ ७७ ॥
दक्षिणस्थं विभाव्येत[३६८] तदा मन्त्रोपदेशकम् ।

अहिपूर्णा तदा[३६९] काली[३७०] रुद्रदेहात् समुद्भवा ॥ ७८ ॥
अवस्था[३७१] षड्गुणा[३७२] यस्मात्[३७३] तस्माल्लिङ्गोद्भवानलम्[३७४] ।
कूटैकदमना शक्तिः[३७५] बिन्दुमण्डलमण्डिता[३७६] ॥ ७९ ॥

कीर्तिदेवः[३७७] कषाख्यश्च[३७८] तदा कन्दर्पभैरवम्[३७९] ।
शिलाशेखरपूर्यस्थं[३८०] टंकटशतशोभितम्[३८१] ॥ ८० ॥

निःस्पन्दगतिरुद्धा[३८२] तु तदा ज्ञानोपजीवनम्[३८३] ।
संसारदमनाख्या तु[३८४] पञ्चपीठान्तनायकी[३८५] ॥ ८१ ॥

Repose, which is completely full of knowledge and consciousness, is the City of the Moon. The tradition of the teaching (*kathā*) of Vaṅkāpura[53] belongs to a transmission from teacher to disciple (*pāramaparya*) that is insentient. The insentient should be sentient. May Ciñciṇī make (it) so by the Yoga of the bliss of generation (*udbhavānanda*). Then, indeed, it is the City of Ciñciṇī of the great Tree, the Western Shore (*taṭāka*) and of the two polarities.[54] (71cd-73)

The Rise of Kuṇḍalinī

The (goddess who is the) Energy of Gesture (*mudrāśakti*) is the supreme principle. The Western House (arises) by (its) arousal (*kṣobhaṇa*). The House is the Yoni, the one ocean (of all the energies) and that, differentiated into eighteen (aspects)[55] is a wave of the ocean of consciousness (*jñāna*). The wave is the nectar of Bhairava. (74-75ab).

If (Kuṇḍalinī) the Great Jewel, which is the treasure (*kośa*) of the navel, is contemplated when sleeping, it is affected (*ākrānta*) by the preceding instruments (of mantra) and so becomes the complete Stone (*śilā*). The supreme (form of) Māyā, adorned with the Peak (syllables) of the Triangle is the one channel (*nāḍī*) (of the vitality of consciousness).[56] (75cd-76)

As the twenty-seven (parts of the Krama) she arises as a pure potential (*śuddhavāsanā*) within the Peak (syllable). That is the Triple City (*tripura*). Then the group of six (arises), differentiated from the seven (groups of) Mothers. One should perceive it located in the South, then it teaches the mantras.[57] (77-78ab)

Then Kālī, full (of the energy of) the serpent (Kuṇḍalinī) (*ahi*), is born from Rudra's body. The state that comprises the six qualities (is generated) from this. It is the Fire born from the Liṅga.[58] Adorned with the Circle of the Point, she is the one energy of the Peak (syllable AIṀ) who regulates and controls (*damanāśakti*).[59] (78cd-79)

(There is also) Kīrtideva (the God of Fame), the one called Kaṣa[60] and Kandarpa Bhairava who resides in the abode of the peak of the Stone and is adorned with a hundred *ṭaṁkaṭa* (?). (80)

When (the goddess) is fixed in the immobile intellect (*niḥspandamati*), one draws subsistence (*upajīvana*) from consciousness (*jñāna*). Called the Controller of Transmigratory Existence (*saṁsāradamanā*), she is the inner mistress of the five sacred seats.[61] (81)

प्रसूतिर्व्यापिनी[३८६] शान्ता[३८७] गुणभेदक्रमादपि[३८८३८९] ।
संवर्ता[३९०] त्रिगुणीकृत्वा मध्यस्था च[३९१] मनोन्मना ॥ ८२ ॥

आज्ञाचतुष्कभेदेन भूषितं[३९२] शशिमण्डलम्[३९३] ।
एकानेकविभेदेन[३९४] आकाशं पञ्चधागतम्[३९५] ॥ ८३ ॥

शिखाशिवैकभावेन परिपूर्णनभोद्युतिः[३९६] ।
पञ्चाशीत्यात्मको[३९७] ह्यात्मा[३९८] त्रिगुणावलिभूषितः[३९९] ॥ ८४ ॥

आर्णवं संयतात्मा[४००] वै[४०१] सदा[४०२] तेजसमाद्युतिः[४०३] ।
मनोवाक्कायकर्मस्य[४०४] मालिन्यष्टपरिवृतः[४०५] ॥ ८५ ॥
परकायप्रवेशेन[४०६] बोधिसत्त्वपरागतिः[४०७] ।

गतिरागतिभेदत्वाद्[४०८] या नाडी सूक्ष्मवाहिनी[४०९] ॥ ८६ ॥
सप्तस्कन्धपरित्यागाद्[४१०] बीजांकुर[४११] प्रपद्यते ।

क्रोधस्थाननिरुद्धेन[४१२] अनच्ककलना[४१३] हरिः[४१४] ॥ ८७ ॥
हरिणास्वाद्य भूयस्तं[४१५] रमणं[४१६] कुलकौलिकम् ।
वामाज्येष्ठाक्रमाचारं[४१७] विचारः[४१८] कलनात्मनि[४१९] ॥ ८८ ॥

मथनादपि चक्रस्य योगनिद्रा[४२०] कुलक्रमे[४२१] ।
विचारं[४२२] शृङ्गाटाकारं[४२३] कूटैकं[४२४] वमनादपि[४२५] ॥ ८९ ॥
निर्बीजं[४२६] जायते यस्मात्[४२७] तदा लिङ्गाभिधानकम् ।
आरुह्यैकं[४२८] सकाराख्यं हकारश्च[४२९] प्रबोधकः ॥ ९० ॥

(She is the First) Born (*prasūti*), the Pervasive, and the Tranquil - in due order in accord with the division (of her three) qualities (and so) the Doomsday Fire (*saṁvartā*) is tripled while Mind Beyond Mind is in the middle.[62] (82)

The Circle of the Moon (*śaśimaṇḍala*) is adorned with the division of the group of four of the Command. Space (*ākāśa*) has become fivefold by the countless divisions of the one.[63] (83)

The radiance of the Void is completely full by virtue of the oneness of Śiva and (Śakti), the Flame (*śikhā*). (Śiva), the Self consists of eighty-five (aspects)[64] and is adorned with the series of three qualities. (84)

The fettered soul (*saṁyatātmā*) (despite its conditioned state is like) the ocean and its lustre is always the same as that of the radiant power (of consciousness) (*tejas*). (Its radiance is that of) the action of the mind, speech and body and it is surrounded by the (Mothers who are the) eight (energies) of Mālinī. The supreme state of the essence of consciousness (*bodhisattva*)[65] (is attained thus) by entering (Point which is) the Supreme Body (*parakāyapraveśa*).[66] (85-86ab)

The channel (*nāḍī*) that transports the subtle (flow of the breath) assumes (the form of) the sprout of a seed[67] by breaking through the coming and going (of the gross breath) and abandoning the (Triangle) made of seven sections (*saptaskanda*).[68] (86cd-87ab)

Hari, who is the manifestation of Unstruck Sound (*anackakalanā*) (also arises with her). After Hari has relished (his blissful energy) again, (he enjoys) the sport of Kula and Kaula. The practice of the Krama (*kramācāra*) of Vāmā (who brings about emanation) and Jyeṣṭhā (who brings about withdrawal) is the movement of awareness (*vicāra*) within the Krama.[69] (88)

Again, by churning the wheel yogic sleep (*yoganidrā*) ensues in the Kulakrama. The movement of awareness (*vicāra*) has the shape of a water chestnut (*śṛṇgāṭa*) and is the solitary Peak (syllable AIṀ). By the process of emission (*vamana*) the seedless state (*nirbīja*) arises and then it is (the Point) called the Liṅga. Having mounted the one (reality) called the letter Sa, the letter Ha is the one who awakens.[70] (89-90)

बोधज्ञानशलाकया[४३०] वेधक्षोभो न[४३१] संशयः ।
वेधस्य करणं[४३२] माया या च रौद्री षडात्मिका[४३३] ॥ ९१ ॥

दिक्चक्रचारुचारेण[४३४] वेधं सा[४३५] परिगीयते ।
बोधानन्दपरावस्था[४३६] वामावर्ती[४३७] सुखोद्गता[४३८] ॥ ९२ ॥

स[४३९] च मालिनिको हंसो निष्कलः परिगीयते[४४०] ।
वेधकी बोधिका[४४१] शक्तिर्बोधशक्तिः[४४२] परा कला ॥ ९३ ॥

वेधकर्मविपाकेन वेधमुत्पद्यते यदा[४४३] ।
तदा बिन्दून्मनः स्वामी[४४४] निष्कलः[४४५] परिगीयते ॥ ९४ ॥
तूष्णीवत्[४४६] तिष्ठते कायः[४४७] तूष्णीवृक्षगतो[४४८] यदा ।
तदा स्मरितमानन्दं[४४९] सप्तजन्माद्[४५०] विमुच्यते ॥ ९५ ॥

तस्यैव करणं तिष्ठेत्[४५१] कर्मसंस्थं कलासनम्[४५२] ।
शक्तिस्थं विदितं[४५३] यस्मात्[४५४] तस्मात् करणकारणम्[४५५] ॥ ९६ ॥

कारणञ्च[४५६] सकाराख्यं एकारान्तरितं[४५७] यदा ।
मेरुमार्गप्रवाहेन[४५८] तदा संचरणं[४५९] भवेत्[४६०] ॥ ९७ ॥

ब्रह्मवत् करणं सिंहं[४६१] सिंहवच्च[४६२] परोन्मुखम्[४६३] ।
तदा सृष्टिः[४६४] कुलेच्छा या अग्निसोमप्रभावतः[४६५] ॥ ९८ ॥

व्योमारूढं यदा[४६६] बिन्दु[४६७] आब्रह्मभुवनोदितम्[४६८] ।
अष्टादशप्रकारेण[४६९] तदा मुक्तिः[४७०] कुलक्रमे[४७१] ॥ ९९ ॥

पुष्पाम्नायं[४७२] हृदान्तस्थं[४७३] नित्योदितकलान्तगम्[४७४] ।
विलोमात् सिंहरूपस्य भुवनादपि चन्द्रमाः[४७५] ॥ १०० ॥

The arousal (*kṣobha*) (of the energies that results from) piercing (the inner centers) certainly takes place by means of (Vāgbhava) the Scalpel of Awakened Knowledge. Māyā, who is the sixfold Raudrī, is the instrument (by means of which this) piercing (takes place).[71] (91)

She is said to be (the act of) piercing by virtue of the beautiful motion of the Wheel of the Directions. She is the supreme state of consciousness and bliss who, moving in the left (anti-clockwise) direction, is born from bliss.[72] (92)

(The god) is Mālinī's Gander, who is said to be devoid of parts (*niṣkala*). She is the energy who pierces (through the Wheels) and awakens (their energies). She is the power of awakened consciousness, the supreme energy (*kalā*). (93)

When the condition (that results from) the piercing (of the inner centres) (*vedha*) arises by the maturing of the act of piercing (through them) (*vedhakarmavipāḳa*), then the Point, who is the Lord of the Transmental, is said to be devoid of parts (*niṣkala*). When the body abides (there) like someone silent and has entered the Tree of Silence,[73] the bliss one recollects then frees (the fettered) from seven re-births (and he attains liberation).[74] (94-95)

The instrument of that (bliss) abides established in action (*karman*) on the seat of energy (*kalā*).[75] It is known to be established in power (*śaktistha*) and so is the cause of the instrument (of liberation).[76] (96)

Again, the cause is called the letter Sa. If it is concealed within the letter E, (the breath) then wanders (through it impelled) by the flow of (energy along) the Path of Meru. (97)

Like Brahmā, the Lion is the instrument (of mantra) and, like a Lion (with fixed and powerful gaze), it is intent on the supreme. Then emanation, which is the will of Kula, (takes place) by the power of the Fire and Moon (*soma*).[77] (98)

When the Point has risen right up to the world of Brahmā and ascended into the Void (*vyomārūḍha*) (one) then (attains) liberation with its eighteen types in the Kulakrama.[78] (99)

(That is the Divine Current), the Tradition of the Flowers (*puṣpāmnāya*) which is in the Heart and present within the perpetually active (*udita*) energy (within it). By the reversal of (the mantra with the) Lion's form the Moon (dawns from that supreme) world.[79] (100)

एकाङ्गनर्तना भाषा[४७६] अट्टहासा विरूपिका[४७७] ।
कामदा[४७८] भूमि[४७९] मन्त्रस्य[४८०] मण्डलं भुवि षड्विधम्[४८१] ॥ १०१ ॥

ॐकारस्वामिनोच्चार[४८२] रकारतेजबृंहित[४८३] ।
व्यापकः प्रथितानन्दः[४८४] कारणेद[४८५] चतुर्युगे[४८६] ॥ १०२ ॥

कुलाष्टौ कुलविज्ञान[४८७] सूदधिः[४८८] सर्वतोदितम्[४८९] ।
शृंगाटावस्थितो[४९०] मौनी तदा मौनीशभैरवः[४९१] ॥ १०३ ॥
स चाकाशः[४९२] परो हंसः[४९३] स च[४९४] शक्तिरधिष्ठितः[४९५] ।
आसाद्य कृतकृत्यं स्यात्[४९६] सुखाह्लादेन[४९७] भैरवम्[४९८] ॥ १०४ ॥

शतभूमिविशुद्धस्य[४९९] भूमिकातत्त्वशोधनम्[५००] ।
भूमिकाज्ञानसद्भावं प्रत्ययाज्ञाप्रभावतः ॥ १०५ ॥

इत्याद्यावतारे[५०१] महामन्थानभैरवयज्ञे अन्वये सप्तकोटिप्रमाणे[५०२] मेरुमार्गविनिर्गते लक्षपादाधिके आद्यपीठावतारिते विद्यापीठमार्गे विमलषट्कनिर्णये कादिभेदे आज्ञापारमेश्वरे स्वामिनीमते श्रीचतुर्विंशत्सहस्रसंहितायां[५०३] अम्बाक्रम–भाषिते[५०४] खटिकार्णवाधिष्ठाने[५०५] पीठचतुष्कभूमिकाधिकार–वर्णने[५०६] क्रमोदयो नामानन्दः ॥ ५९ ॥

O Lord, the *maṇḍala* on (each) plane (*bhū*) is of six kinds. There is Ekāṅganartanā (She who Dances on One Limb), Bhāṣā (Speech), Aṭṭahāsā (Loud Laugh), Virūpikā (Deformed One), Kāmadā (Wishfulfiller) and the Plane of Mantra.[80] (101)

The utterance by the Lord of the (sacred seat of the) letter OṀ, intensified with the radiant power (*tejas*) of the letter Ra, the Pervader and the bliss (inwardly) experienced - this is the cause (of the Transmission) in the four Ages. (102)

The eight Kulas are the knowledge of Kula which is the beautiful ocean (of the Yoni) that is everywhere active.[81] Then the silent sage who resides in the Triangle is Maunīśa Bhairava. He is Space (*ākāśa*), the supreme Gander, sustained by (his divine) power. Having attained Bhairava by the joy of bliss all that needs to be done has been accomplished. (103-104)

The reality of the planes of realisation (*bhūmikā*) is purified for one who has been purified by the hundred planes of realisation (described in these verses). (This purification) is the essence of the knowledge of the (supreme) plane of existence and (it takes place) by the power of the Command of Realisation (*pratyayājñā*).[82] (105)

This is the (fifty-ninth) chapter which is the emergence of the transmission (*kramodaya*) with regards to the description concerning *the Plane of the Four Sacred Seats in the Ocean of the Foundation of the Maṇḍala (khaṭikārṇava)*. It belongs to the primordial descent into the great sacrifice of the Churning Bhairava in the tradition (*anvaya*) that consists of seventy million (verses) that has emerged on the Path of Meru and (extends) for more than a hundred thousand quarter (verses). It has been brought (down to earth) into the first sacred seat along the path of the Seat of Knowledge (*vidyāpīṭha*). It is the ultimate purport of the Pure Six Thousand (verses) (*vimalaṣaṭka*) in the division beginning with 'KĀ' in the venerable scripture of twenty-four thousand (verses) (known as) the *Svāminīmata* of the Supreme Lord's command as uttered within the Tradition of the Mother (*avvākrama*).

षष्टितमानन्दः

श्रीकौलीश उवाच[१]

श्रुतं देवि मया सर्वं[२] चक्रज्ञानाधिकारणम्[३] ।
अधुना श्रोतुमिच्छामि सिद्धौघं[४] सृष्टिसंभवम्[५] ॥ १ ॥

श्रीवक्रा उवाच[६]

विद्यानाथ[७] महाज्ञानं[८] करणज्ञानरश्मयः[९] ।
नाभिकूर्मकलाग्रासविज्ञानं[१०] पारमेश्वरम्[११] ॥ २ ॥

ईश्वरश्चेश्वरीशक्तिः[१२] पञ्चबिन्दुविभूषिता ।
कुलविज्ञानसिद्धौघं[१३] सृष्टिवर्गविभेदतः[१४] ॥ ३ ॥

योगिनीयोगमन्त्रजं[१५] स्वमन्त्रज्ञानबोधनम् ।
भवनानन्दमाश्रित्य[१६] ततः[१७] शान्तोदितो भगः[१८] ॥ ४ ॥

विभागः सर्वभेदानां[१९] आज्ञाचक्रविभेदतः[२०] ।
विभागो[२१] भगमानन्दं[२२] उड्डीशकारणात्मकम्[२३] ॥ ५ ॥

सा शक्तिर्मदनाकारा[२४] भैरवी परमा कला[२५] ।
मथनादपि चक्रस्य तदा युग्माद्[२६] प्रकाशकः ॥ ६ ॥
आकाशपदसंलीनो व्योमारूढः[२७] परापरः[२८] ।

CHAPTER SIXTY

The Transformations of the Plane of the Sacred Seats

Entry into the Infinite Maṇḍala of Śiva and Śakti

The venerable (god) Kaulīśa said:

[1]O Goddess, I have heard everything concerning the knowledge of the Wheel. Now I want to hear about the Current of Siddhas born from emanation.[2] (1)

The venerable (goddess) said:

O Lord of the Vidyā, the Great Knowledge consists of the rays of knowledge (that emanate) from the instruments (of realisation) (*karaṇajñāna*).[3] It is the knowledge (*vijñāna*) that belongs to the Supreme Lord (*pārameśvara*)[4] of how to consume the energies of the Tortoise in the Navel.[5] (2)

The Lord (Īśvara) and the energy of the Lord, who is adorned with the five Points, and the current of the Siddhas of the knowledge of Kula[6] - this is the group (concerned with) emanation and its various aspects.[7] (3)

Born of the mantra of the Yoga of the Yoginīs, it is the awakening of the knowledge of one's own mantra.[8] The Yoni (*bhaga*) which is (ever) active and (yet) at rest (is experienced) when one enters the bliss of contemplation. (4)

It is the division (*vibhāga*) of all the varieties (*bheda*) (of the one reality) in accord with the varieties of the configurations (*cakra*) of the Command. (By) division is (meant) the bliss of the Yoni which is the cause of Uḍḍīśa.[9] (5)

She is power (*śakti*) and (her) form is (spiritual) passion. She is Bhairavī, the supreme energy. Then (Bhairava), the one who illumines (all things) (*prakāśaka*),[10] (arises) from the couple by churning the configuration (*cakra*) (of her energies). (Both) supreme (transcendent) and inferior (immanent), he is merged into the plane of space (*ākāśapada*) and is mounted on the Void (of transcendence). (6-7ab)

अपरं ज्ञानमासाद्य[२९] शिवशक्तिः परंतप[३०] ॥ ७ ॥
स एव[३१] मण्डलानन्दो[३२] वर्णराशिविभेदितः[३३] ।

समुद्रज्ञानमाकाशयोगज्ञानप्रकाशकः[३४] ॥ ८ ॥
आधारचक्रमारूढ[३५] अस्तिनास्तिपदान्तगः[३६] ।

अपदं च पदात्मानं[३७] परमानन्ददीपकम्[३८] ॥ ९ ॥
मन्त्रनाथमधिष्ठानं[३९] योनिराकाशसंज्ञया[४०] ।

आपूर्णमणिचक्रान्ते[४१] जाठराग्निरधोज्ज्वलः[४२] ॥ १० ॥
सा[४३] च[४४] षट्सु प्रकारेषु[४५] योगिनी नाम देवता ।
अधिकारः सुशान्तात्मा[४६] कोंकणे[४७] प्रतिबोधकः ॥ ११ ॥
षड्विधश्चोपदेशस्तु[४८] स च[४९] षट्सु प्रकारतः[५०] ।
नित्योदितः[५१] पराकाशः[५२] निर्मलज्ञानरश्मयः[५३] ॥ १२ ॥

अस्योर्ध्वे[५४] यत् परं स्थानमालयं[५५] हृदि पंकजम् ।
शब्दानाहतमन्त्रजः[५६] उदयास्तमनद्युतिः[५७] ॥ १३ ॥

O chastiser of the enemy, once the lower (*apara*) knowledge (of immanance) has been attained, (one realises) Śiva's Śakti. That is the bliss of the *maṇḍala* distributed in the aggregate of letters (*varṇarāśi*). (7cd-8ab)

The Six Wheels

The Wheel of the Foundation

(Bliss) is the knowledge of the ocean (of Kula), the one who illumines (*prakāśaka*) the knowledge of the Yoga of Space (*ākāśa*). Mounted on the Wheel of the Foundation, it is at the extremity of the planes of being and non-being.[11] (8cd-9ab)

The Wheel of the Self-supported

(AIṀ) the Lamp[12] (that illumines) the bliss of (Bhairava), the Supreme Self is without level (and yet) it is (each) level (of existence). The Lord of Mantra is the support (of all things) (*adhiṣṭhāna*), whereas the Yoni (*yoni*) is called 'space' (*ākāśa*).[13] (9cd-10ab)

The Wheel of the Jewels

The fire in the belly that burns from below is within the Wheel that is completely full of the gems (of the letters).[14] And the Yoginī who is in the six parts (of the *maṇḍala*) is the deity (there) (as she is in all the Wheels). Authority, well tranquil, is the one who awakens (the ignorant) in (the land of) Koṅkaṇa. Again, the teaching is of six kinds and that, in (various) aspects, is in the six (sections of the *maṇḍala*). It is Supreme Space and, perpetually active (*udita*), it is the rays of pure knowledge.[15] (10cd-12)

The Wheel of Unstruck Sound

Above it is the supreme place that is the abode (of all things) (*ālaya*), namely, the lotus in the Heart. It is the radiance of the arising and falling away (of all things) born from the mantra of the Unstruck (sound) of the Word (*śabdānahata*). (13)

ऊर्ध्व[58] मूर्धमध:[59] प्राणो[60] विशुद्धिचक्रबृंहित:[61] ।
तत्रानन्दमनोल्लास:[62] कारणत्रयवर्जित:[63] ॥ १४ ॥

आज्ञाचक्रं[64] पराध्यक्षं[65] कल्पवल्लीरधिष्ठितम्[66] ।
षड्गुणाक्षरबोधेन[67] वेधाज्ञाज्ञानसागरम्[68] ॥ १५ ॥

षट्चक्रपरमानन्द:[69] षड्विधानन्दगोलक:[70] ।
अर्धचन्द्रकलाधार:[71] स्वासोच्छ्वासे[72] परंतप ॥ १६ ॥

योगिनीयोगचारित्रं मुद्रामण्डलमण्डितम् ।
आवर्तप्रसराकारा[73] सृष्टिरेषा[74] च पार्थिवी ॥ १७ ॥

सा च व्यक्तिस्वरूपेण अव्यक्तात्मा निराश्रय:[75] ।
व्यक्ताव्यक्तमभेदत्वात्[76] सृष्टिसंहारकावुभौ[77] ॥ १८ ॥

जीवनाडिकलाज्योति:[78] शशांकश्चामृतीकृत:[79] ।
अकथ्यज्ञानसद्भावं[80] उपदेशं[81] हि कौलिकम्[82] ॥ १९ ॥

वृक्षं[83] तस्माद् भवेल्लिङ्गं[84] कीर्तिर्ज्ञेया[85] तु भैरवी ।
त्रिकत्रयसमायोगाल्लिङ्गं तं[86] त्रिकभेदत:[87] ॥ २० ॥[88]

अलिङ्गं[89] चन्द्रद्वीपान्ते[90] उभौ पञ्चपुटीकृतौ ।
संपुटान्ते च यल्लिङ्गं[91] तल्लिङ्गं[92] मन्त्रभैरवम्[93] ॥ २१ ॥

The Wheel of Purity

Above (that in the throat), below the head, is the vital breath intensified by the Wheel of Purity. The outpouring (*ullāsa*) of the mind of bliss devoid of the three causes (of bondage takes place) there. (14)

The Wheel of the Command

The Wheel of the Command is the supreme controller. Sustained by the series of (cosmic) aeons (*kalpa*), it is the ocean of the consciousness of the Command that pierces (through the Wheels) with the awakened consciousness of the imperishable reality with six qualities (*ṣaḍguṇākṣarabodha*).[16] (15)

The Ball of Bliss and its Perennial Rotation[17]

The supreme bliss of the Six Wheels is the Ball consisting of the six kinds of bliss. O supremely one, it is the foundation of the Half Moon within the inhaled and exhaled breath. (16)

The yogic activity of the Yoginīs adorned with Circle of Gesture (*mudrāmaṇḍala*)[18] whose form is the flow (generated) by the rotation (of the Point) is this, the emanation of the (energy of Vāgbhava, the syllable of the) Earth (*pārthivī*). (17)

Again, (this power of emanation), unsustained and unmanifest, (is such in its) manifest form and, because the manifest and unmanifest are one, (it is the same) in both emanation and withdrawal. (18)

(It is) the light of the energy (*kalā*) of (the Point which is) the channel of the living soul,[19] the Moon, that has been transformed into nectar. (This is) the Kaula teaching, the essence of the knowledge that is beyond speech. (19)

The Tree and its Fame, Vāgbhava in the midst of the Five Voids.

Thus, the Tree is the Liṅga, while one should know that Fame (*kīrti*) is (the goddess) Bhairavī.[20] That Liṅga is divided into three (*trika*) by (its) association with the three triads.[21] (20)

The Liṅga (of the letter) A is within the Island of the Moon and both have been encapsulated by (the *Praṇavas*) the five (instruments of mantra).[22] The Liṅga within the capsule is the Liṅga differentiated by mantras.[23] (21)

तस्य शून्यं पुनः शून्यं शून्यं शून्यं च शून्यकम्[९४] ।
पञ्चशून्यपराव्याप्तिः पञ्चव्यापकवृत्तिभिः[९५] ॥ २२ ॥

व्यापके[९६] व्यापिका[९७] शक्तिः सा च[९८] पञ्चप्रकारतः[९९] ।
सप्ताविंशतिभिर्भेदैः[१००] कौमारः[१०१] कुलपर्वतः[१०२] ॥ २३ ॥

कुलवृक्ष[१०३] परानन्द[१०४] अन्वयोद्यानभैरवम्[१०५] ।
चतुःपीठकमध्यस्था वह्निज्वालावलीधरा[१०६] ॥ २४ ॥

तस्य दक्षिणदिग्भागे ब्रह्मवल्ली निरामया[१०७] ।
तेजोलिङ्गविभेदेन[१०८] तदा जालन्धरोदयम्[१०९] ॥ २५ ॥

सोमोत्तरे[११०] पराह्लाद[१११] पूर्णलिङ्गाक्षराणि च[११२] ।
विभवाप्यायकर्तृत्वे[११३] भवेत्[११४] पूर्णाधिकारकम्[११५] ॥ २६ ॥

अग्रस्थं च[११६] यदा पद[११७] तदा प्रसरकारकम् ।
विपरीतक्रियात्मान[११८] तदा कामेश्वरः[११९] शिवः[१२०] ॥ २७ ॥

It is void and again void, void, void and void. (This) the supreme pervasion of the Five Voids[24] takes place by the virtue of the five modalities (*vṛtti*) of the pervasive one. (22)

The energy of pervasion is within the pervader by virtue of (its) five aspects. (It is located) on the Kula mountain of Kaumāra[25] with (its) twenty-seven divisions.[26] (23)

The Practice of the Six Sacred Seats (*pīṭhakramācāra*).

Udyāna

The Kula Tree is (the Point that is) supreme bliss. It is the Bhairava of the garden (*udyāna*) of the tradition (*anvaya*). The flow of the series of the flames (of its) Fire is in the midst of the four sacred seats.[27] (24)

Jālandhara

To the south of it lies the flawless Creeper of Brahmā. Then Jālandhara arises by bursting apart the Liṅga of Fire (*tejas*).[28] (25)

Pūrṇagiri

Supreme bliss and (all) the letters of the complete (*pūrṇa*) Liṅga is in the north, (the direction of the) Moon. Complete (*pūrṇa*) authority to bring about the generation (*vibhava*) and waning away (of all things is achieved in the sacred seat of Pūrṇagiri). (26)

Kāmarūpa

If the place (*pada*) is in the front (corner of the Yoni), then the one who brings about the flow (of emanation) (*prasara*) who is the fundamental nature (*ātman*) of reverse action (*viparītakriyā*) (that gives rise to emanation), that is, Kāmeśvara (the Lord of Passion) is Śiva. (27)

चत्वारोर्ध्व[१२१] कलिस्यान्ते[१२२] उदय[१२३] यत्र कौलिकम्[१२४] ।
नाड्यस्त्रीणि[१२५] त्रिभिःश्रोतैस्तिस्राख्य[१२६] पीठपञ्चमम्[१२७] ॥ २८ ॥

पञ्चैतानि प्रलीयन्ते[१२८] समन्तादपि पञ्चसु[१२९] ।
षष्ठं च यद्[१३०] भवेत् पीठं कोंकणे[१३१] च चतुर्युगे ॥ २९ ॥

पीठषट्कं षडाधार[१३२] षड्देव्यः[१३३] सिद्धरश्मयः[१३४] ।
आज्ञाबोधशलाकायाः[१३५] विश्रामश्चन्द्रपीठके[१३६] ॥ ३० ॥

अन्ये च षोडशः[१३७] पीठाः[१३८] सहजज्ञानसंयुताः[१३९] ।
आचारः[१४०] षड्विध[१४१] ज्ञानं तदा चिञ्चीशभैरवम्[१४२] ॥ ३१ ॥
रुद्रं च[१४३] वैष्णवीशक्तिर्ब्रह्मग्रन्थिः[१४४] परापरः[१४५] ।

परापरपदे[१४६] यस्मात्[१४७] रुद्राणी रुद्रशक्तिका[१४८] ॥ ३२ ॥
रुद्रज्ञानी[१४९] परा काली विकराली[१५०] रवेः कुले[१५१] ।

अकुलं कुलसद्भाव[१५२] मण्डल[१५३] षड्विध[१५४] स्मृतम्[१५५] ॥ ३३ ॥
कुलैक[१५६] षडिभिर्भेदैः[१५७] सा च[१५८] दक्षिणसंस्थिता ।

वायव्यादिकलादीप्तिः स्फुरितानन्दभैरवम्[१५९] ॥ ३४ ॥
कारण[१६०] कुलमार्गस्य मायया[१६१] भरितात्मकम्[१६२] ।

नाडित्रयसमोपेत[१६३] षट्कस्थं मध्यतेजसम्[१६४] ॥ ३५ ॥
ये मन्त्राः[१६५] कौलिकाज्ञायाः[१६६] सन्तानं षोडशात्मकम् ।

पीठानां भैरवीमुद्रा त्रिधामान्ते प्रतिष्ठिता[१६७] ॥ ३६ ॥
सा[१६८] चैवाष्टप्रकारेण अष्टकमिति[१६९] गीयते[१७०] ।

Tisra

The fifth sacred seat, called Tisra ('the Third' goes by this name) because of the three currents, (consisting of) the three channels (*nāḍī*) above the four (sacred seats).[29] It is where the Kaula (teaching) arises at the end of the Age of Strife.[30] (28)

Koṅkaṇa

These five (sacred seats) dissolve away, all around, into the five (instruments of mantra). The sixth sacred seat in the four Ages is (located in the land of) Koṅkaṇa. The six sacred seats (correspond to the) six supports (*ādhāra*), the six goddesses and the rays (of the six) Siddhas.[31] The Command of the scalpel of awakened consciousness (AIṀ) rests in (this) the sacred seat of the Moon.[32] (29-30)

The other sixteen sacred seats are endowed with innate consciousness (*sahajajñāna*).[33] The practice (*ācāra*) is (this) sixfold conciousness. Then (one realises) 1) the Lord of Ciñciṇī (HSAUḤ), 2) Bhairava (KHPHREṀ), 3) Rudra (HRĪṀ), 4) the energy of Viṣṇu (ŚRĪṀ) and 5) the Knot of Brahmā (AIṀ)[34] which is both supreme and inferior.[35] (31-32ab)

Thus, as Rudrāṇī, Rudra's energy is on the plane of immanance and transcendence (*parāpara*), she is Supreme Kālī[36] who knows Rudra, the fierce one in the Kula of the Sun.[37] (32cd-33ab)

The *maṇḍala*, which is Akula and the essence of Kula, is said to be sixfold. It is the one Kula with six divisions and that (energy) is established in the south.[38] (33cd-34ab)

Bhairava, who is radiantly active (*sphurita*) bliss, is the brilliance of the energies (*kalā*) of the breath and the rest. He is filled with (the energy of) Māyā[39] and is the cause of the Path of Kula.[40] (34cd-35ab)

He is the radiant energy (*tejas*) in the centre, established in the group of six and endowed with the three channels (*nāḍī*). He is the sixteenfold lineage (*santāna*) and the mantras of the Kaula Command.[41] (35cd-36ab)

Bhairavī's Gesture,[42] (which is the energy) of the sacred seats, is established within the three abodes. She has eight aspects, and so is said to be the group of eight.[43] (36cd-37ab)

कुलैक[१७१] परमानन्द[१७२] छायाच्छत्रसमन्वितम्[१७३] ॥ ३७ ॥
मायाबीजनिरोधेन[१७४] कला:[१७५] पीठा बहि: स्मृता: ।

तावत् पीठक्रमाचार[१७६] यावदोद्यानभैरवम्[१७७] ॥ ३८ ॥
प्राप्नुवन्ति[१७८] पर[१७९] तत्त्व[१८०] सिद्धा ये च परे[१८१] पदे ।

अमूर्तमपि मूर्तं च मण्डलस्य क्रमादपि[१८२] ॥ ३९ ॥
चित्तवृत्तिपरित्यागात्[१८३] गम्भीराश्चित्तवृत्तय:[१८४] ।
आर्णवाज्ञा[१८५] त्रिभिर्भेदैस्तदा[१८६] पञ्च प्रकारत: ॥ ४० ॥

भगाह्लादकरी माया[१८७] मुद्रा कूटप्रदीपिका[१८८] ।[१८९]
वृक्षस्था चिञ्चिणी या[१९०] तु भगाह्लादेन चिञ्चिणी ॥ ४१ ॥[१९१]
पञ्चपञ्चात्मिका शक्ति: पञ्चतत्त्वसमन्विता ।[१९२]
प्राप्ता त्वकुलवीरस्य न कर्म न च वै[१९३] क्रिया ॥ ४२ ॥

कुण्डली चन्द्रिका[१९४] शुद्धा विपरीतात्मिका[१९५] क्रिया ।
तदा चोद्भवमानन्द[१९६] क्षणमात्रेण[१९७] चामलम्[१९८] ॥ ४३ ॥
योगिनीनां प्रपद्येत तदा पापक्षयात्मिका[१९९] ।
सप्तजन्मनि[२००] जन्मानां मूढत्व[२०१] चापि मूर्कता[२०२] ॥ ४४ ॥

अन्वयाज्ञाप्रभावेण[२०३] कामोत्सर्ग:[२०४] प्रपद्यते ।
भवेन्नात्रैहिक[२०५] कर्म[२०६] अच्छिन्नो[२०७] मम दीक्षया[२०८] ॥ ४५ ॥

क्रियायोग:[२०९] सचित्तानां मुद्रामण्डलमण्डित:[२१०] ।
भवच्छेदकर[२११] याति तदन्वये[२१२] विशेषत:[२१३] ॥ ४६ ॥

There is (only) one Kula and it is supreme bliss, endowed with (Śiva) the Parasol for the Shade.[44] Regulated by the seed of Māyā (AIṀ), the energies (*kalā*) are said to be the outer sacred seats.[45] (37cd-38ab)

The observance of the practice (taught in the) transmission of the sacred seats (*pīṭhakramācāra*), begins (when one reaches the Liṅga called) Udyāna Bhairava.[46] Those Siddhas (who do so) and are on the supreme plane, attain the supreme reality. (38cd-39ab)

Even the formless (assumes) form through the transmission (*karma*) of the *maṇḍala*. By abandoning the fluctuations of the mind, they (become) profound (*gambhīra*). Then the Command of the Ocean (of the tradition)[47] is (generated) with the three divisions (of the Triangle) and the five aspects. (39cd-40)

Gesture (*mudrā*) is Māyā who gives rise to the bliss of the Yoni and is the Lamp (that illumines) the Peak (syllables).[48] It is the (goddess) Ciñciṇī who resides in the Tree (of the Point) and the (same) Ciñciṇī who, by virtue of the bliss of the Yoni, is the energy that consists of the twenty-five (principles) and possesses the five principles.[49] Once she has been attained, Akulavīra is devoid of (both) *karma* and action (*kriyā*).[50] (41-42)

Kuṇḍalī (the Coiled One) is the pure moonlight (*candrikā*) (of consciousness).[51] She is reverse (*viparīta*) action.[52] Then, in a moment, (one experiences) the pure bliss and generation (of consciousness) (*udbhava*). Then one attains (the energy of) the Yoginīs that destroys sins and, in the seventh birth, the foolishness and stupidity of (all one's previous) births (is eradicated). (43-44)

Desire is abandoned by the power of the Command of the tradition (*anvaya*) and when, by my initiation, one is free of limitations (*acchinna*), no more worldly (*aihika*) Karma is (created) here. (45)

Gesture (*mudrā*), adorned with *maṇḍala*, is the Yoga of the action of (all those beings who have) minds. (This Yoga) becomes the destroyer of phenomenal existence especially through that (Kaula) tradition. (46)

एवं कर्मस्य[२१४] च्छेत्तारो[२१५] विभवानन्दविग्रह:[२१६] ।
अन्वयं षड्विधं[२१७] भिन्नं तदा क्षोभोऽभिजायते[२१८] ॥ ४७ ॥
श्लोकद्वादशसंयुक्तं[२१९] मुद्रितं नात्र संशय: ।

मुद्रास्फोटकरं[२२०] कूटं[२२१] बीजद्वादशकं[२२२] क्रमात् ॥ ४८ ॥
सिद्धद्वादशिका[२२३] व्याप्तिस्तदा[२२४] दिव्योपचारत:[२२५] ।

ज्ञानेदं[२२६] भुवनानन्दं[२२७] आनन्दं[२२८] षट्सु भेदत: ॥ ४९ ॥
अवस्था उन्मनीभावं[२२९] तदा पीठान्वयं[२३०] भवेत् ।
मेरुमार्गप्रभावेण[२३१] सन्तानं च कुलाष्टभि:[२३२] ॥ ५० ॥

एवं वैष्णवनादात्मा[२३३] कुलविज्ञानभैरव:[२३४] ।
निरीहश्च निरानन्दस्तत्तेज[२३५] उपगम्यते[२३६] ॥ ५१ ॥

भावप्राप्तिं[२३७] पुरा ज्ञात्वा सन्तानं[२३८] षोडशात्मकम्[२३९] ।
विपरीतकुलाम्नाये[२४०] तत्र सिंहो[२४१] न संशय: ॥ ५२ ॥

सिंहक: पररूपेण[२४२] मथनादपि चन्द्रमा:[२४३] ।
सिंहावलोकनाद्[२४४] भाति स सिंह:[२४५] पुरुष: स्मृत: ॥ ५३ ॥

तत्र सिद्धादय:[२४६] प्रोक्ता[२४७] अनामाक्षरकावुभौ[२४८] ।
तयोर्हृत्पद्ममथनात्[२४९] सिंहाज्ञा[२५०] संप्रपद्यते[२५१] ॥ ५४ ॥

Gesture, The Twelve Verses, The Eight Kulas, The Sixteen Siddhas, Kulīśa and Rudra's Command

In this way, the form of the destroyer of Karma is the bliss of the outpouring (of the energy of consciousness) (*vibhava*). When the tradition is divided into six aspects, the arousal (*kṣobha*) (of consciousness) takes place and, (assuming the form of the Yoni) endowed with the Twelve Verses, it is stamped (*mudrita*) (into Emptiness).[53] There is no doubt about it! (47-48ab)

The Peak (syllable) gives the (power to cause) explosions (by a mere) gesture. It is the seed of the twelve (aspects), in due order. Then, the pervasion of the twelve Siddhas takes place by virtue of the divine offering (*upacāra*).[54] (48cd-49ab)

This knowledge is the bliss of the worlds. The bliss which, divided up, is in the six (parts of the *maṇḍala*).[55] It is the state (*avasthā*) which is the condition of the Transmental. When (it prevails), the lineage (*anvaya*) of the sacred seats is (generated) and the line (of teachers) (*santāna*) along with the eight Kulas (of the Mothers is established) by the power of (the Triangle and the Point which are) the Path of Meru.[56] (49cd-50)

In this way one attains the essential nature of the Sound of the Pervasive One (*vaiṣṇavanāda*), that is, Bhairava who (governs) the knowledge (*vijñāna*) of the Kula, (the condition) free from desire (*nirīha*),[57] the Bliss of Stillness (*nirānanda*)[58] and that radiant energy (*tejas*). (51)

Having known the Attainment of Being first of all, namely, the Lineage (*santāna*) of the sixteen (Siddhas), the Lion[59] is without a doubt present there within the tradition of the reversed Kula (*viparītakulāmnāya*).[60] (52)

By the churning process (of profound contemplation of the union of Śiva and Śakti) the Lion in his supreme form is the Moon. The Lion is said to be the Person (*puruṣa*). He is made manifest by the Gaze of the Lion (*siṁhāvalokana*).[61] (53)

The Siddhas and the rest are said to be there (along with) both the letters of (the reality called) No Name. The Lion's Command is obtained from these two (letters) by churning the Lotus of the Heart.[62] (54)

आकर्ष्यमन्त्रपूतात्मा[२५२] त्रिनाडी त्रिगुणीकृता[२५३] ।
मदनानन्दमाश्चर्य[२५४] तदात्माकर्षते[२५५] जगत् ॥ ५५ ॥

विपरीतक्रियानन्दः[२५६] कौलीशः[२५७] कुलदेवता ।
अन्वयं बोधसिद्धाना[२५८] तदा मुक्तिश्च[२५९] योगिनाम् ॥ ५६ ॥

विलीना सर्वगानन्दा विमलकमलामृतम्[२६०] ।
नित्यानन्दभराकाश[२६१] विपरीतक्रियात्मिका ॥ ५७ ॥
मायोच्चारगतिर्भाव्या[२६२] रुद्राज्ञा[२६३] तत्त्वगा प्रभा[२६४] ।

त्रिगुणानन्दचिन्मात्रो[२६५] व्योमव्यापी[२६६] परः शिवः[२६७] ॥ ५८ ॥
मूर्तिलिङ्गमभेदत्वात्[२६८] तदा मूर्तिर्विराजते[२६९] ।

चतुर्युगे[२७०] क्रमादेव चत्वारश्च चतुष्टयम्[२७१] ॥ ५९ ॥
मूर्तिरिका बहुभेदैः[२७२] कोटिकोटिस्त्वसंख्यया[२७३] ।
प्रधानाः[२७४] सप्तविंशश्च[२७५] भेदानि[२७६] समुदाहृताः[२७७] ॥ ६० ॥

प्रथमं यच्चतुष्क[२७८] च[२७९] ते पीठाश्च[२८०] प्रसिद्धिदाः[२८१] ।
कूटास्ते[२८२] दीपनैर्युक्तास्तथा[२८३] तैः[२८४] प्रथमोदयः[२८५] ॥ ६१ ॥

खेचरं खगमध्यस्थं[२८६] खगमाच्चापि[२८७] खेचरम् ।
निरंश[२८८] परमाकाशं तदा चोद्यानभैरवम्[२८९] ॥ ६२ ॥

The triple channel (*trināḍī*) (of the Triangle),[63] purified by the mantra that is to be attracted, is tripled.[64] Then the Self attracts (to itself) the universe, ecstasy, bliss and wonder. (55)

The bliss of (Kuṇḍalinī who is) reverse action[65] is Kulīśa, the deity of Kula and the Lineage (*anvaya*) of the Siddhas of awakened consciousness (*bodha*). Then (once this has been realised) yogis (achieve) liberation. (56)

Rudra's Command is the Light in the (Supreme) Principle (of ultimate reality).[66] It is the movement of the utterance of Māyā that should be contemplated with veneration (*bhavyā*). Omnipresent bliss, (Rudra's Command) is merged (in the highest reality). It is the nectar of the pure lotus.[67] The space (of consciousness), filled with eternal bliss, is reverse action (*viparītakriyā*).
(57-58ab)

Supreme Śiva pervades the Sky (of consciousness) and is the pure consciousness of the bliss of the three qualities.[68] (She is) the Liṅga of Form (*mūrtiliṅga*) and, because (Śiva and his power are) undivided, (she as) Form (*mūrti*) becomes manifest.[69] (58cd-59ab)

The Four and the Six Sacred Seats

The four (sacred seats which constitute) the group of four (manifest) in due order in the four Ages. (Although the goddess's) Form (*mūrti*) is one, due to (its) many varieties, it is of countless million forms. (Out of these), the principle ones are said to be twenty-seven.[70] (59cd-60)

(Out of these) the group of four is the first. It consists of the sacred seats that bestow (spiritual power which is) fame (in the world). They are the Peak (syllables) conjoined with the (syllables that serve to) energize (them) (*dīpana*). In this way, the first arising (of manifestation takes place) by means of them. (61)

The Sacred Seat of Oḍḍiyāna

The Skyfarer (is such because he) is in the centre of the (reality) which is within the Sky (*khaga*) (of the transcendent) and he is the Skyfarer because he moves in the Sky (*khaga*) (of the transcendent).[71] It is the Supreme Space (which is one and) without parts. Then (once this state has been realised, the yogi reaches) Udyāna Bhairava. (62)

कौमारः[२९०] शक्तिमध्यस्थस्तेजोऽस्य[२९१] मणिपूरकम्[२९२] ।
तमोच्छेदकरं[२९३] पीठं जालन्धरसमुद्भवम्[२९४] ॥ ६३ ॥

शेखरं[२९५] शशिमध्यस्थं रूपानन्दमहोज्ज्वलम्[२९६] ।
अधिकारीश्वरानन्दं[२९७] पूर्णपीठेति[२९८] संज्ञया ॥ ६४ ॥

कामदः[२९९] परमानन्दः[३००] विश्रामः कामरूपके[३०१] ।
उदितौघः[३०२] स्वरूपेण तदासौ कामरूपकम्[३०३] ॥ ६५ ॥

चतुस्तत्त्वविभेदेन चतुर्मुद्रा चतुष्टयम् ।
मूर्तिलिङ्गमभेदत्वात् तदा[३०४] मूर्तिर्विराजते[३०५] ॥ ६६ ॥
चतुर्युगे[३०६] क्रमादेव चत्वारश्च चतुष्टयम्[३०७] ।

कामरूपोत्तरे[३०८] भागे[३०९] नदीस्रोत्रत्रयेष्वपि[३१०] ॥ ६७ ॥
विपरीतक्रमादेव[३११] तिस्राख्यमुपजायते[३१२] ।
ब्रह्मरन्ध्रगतो[३१३] मध्ये कूटस्थानन्दचिन्मयः[३१४] ॥ ६८ ॥

कलेरान्ते भवेद्[३१५] अन्य[३१६] पञ्चमं पीठनायकम्[३१७] ।
विलीनाः सर्वसत्त्वास्तु[३१८] नाडित्रयनिरोधतः[३१९] ॥ ६९ ॥
स चात्मा[३२०] व्यापयेन्नित्यं ब्रह्मद्वारनिरोधनात्[३२१] ।

मुद्राः[३२२] सिद्धाश्चतुःपीठाश्चन्द्रद्वीपेऽवतारिताः[३२३] ॥ ७० ॥
प्रधानाः[३२४] पश्चिमाम्नाये[३२५] अप्रसिद्धान्यदर्शने[३२६] ।

The Sacred Seat Jālandhara

(The transmission of) the Youth[72] is located in the midst of Power. Its radiant energy is the City of Gems. It is generated from Jālandhara, the sacred seat that destroys darkness. (63)

The Sacred Seat of Pūrṇagiri

The peak (*śekhara*) located in the centre of the Moon is the great Fire which is the bliss of form (*rūpa*).[73] The bliss of the Lord who is the master (of all) is called the full (*pūrṇa*) sacred seat (i.e. Pūrṇagiri). (64)

The Sacred Seat of Kāmarūpa

Repose in Kāmarūpa is supreme bliss that fulfils (all) desires (*kāmada*). It is the active current (of the transmission) (*uditogha*). (When this is so) then it is Kāmarūpa.[74] (65)

The group of four (consists) the four (energies called) Gestures and is (the result) of the division of the four principles. (She is Vāgbhava) the Liṅga of Form (*mūrtiliṅga*) and, because (Śiva and his power are) undivided, (she) manifests (in her sonic iconic) Form (*mūrti*). (Thus), the four (sacred seats that constitute) the group of four (manifest) in due order in the four Ages. (66-67ab)

The Sacred Seat Tisra

The (sacred seat) called Tisra arises through the reverse sequence in the section (*bhāga*) that is above Kāmarūpa within the three currents of the river (of the breath).[75] It is in the centre, within the Aperture of Brahmā and is the bliss present within the Peak (syllables). (67cd-68)

This is another. It is the fifth leader of the sacred seats and is (manifest) at the end of the Age of Strife.[76] All living beings merge (into the supreme principle) by checking the three channels. (Whereas Bhairava) is the Self who, by blocking the Door of Brahmā, should be made to pervade (all things) at all times.[77] (69-70ab)

The Gestures (embodied in the goddesses), the Siddhas and the four sacred seats, have (all) been brought down (to earth) on the Island of the Moon.[78] Little known in any other school (*darśana*), they are the main (principles) in the Western Tradition.[79] (70cd-71ab)

भवति[३२७] दक्षिणे द्वारे[३२८] दक्षिणापथकोंकणम्[३२९] ॥ ७१ ॥
कूटस्थं जायते पीठं[३३०] पञ्चानां चाधिकारकम्[३३१] ।
अपरं चाधिकारं[३३२] स्याद् बालोल्यामविकारिणम्[३३३] ॥ ७२ ॥

अधिकारं[३३४] स्मृतं[३३५] पीठं षष्ठीशेन प्रकाशितम्[३३६] ।
तच्चैवं[३३७] कलिमासाद्य[३३८] आज्ञया[३३९] प्रकटीकृतम्[३४०] ॥ ७३ ॥

कोंकणेन[३४१] तु ये रिक्ता न ते[३४२] सिद्ध्यन्ति पञ्चभिः ।
पीठमेतत्[३४३] समाख्यातं[३४४] स्वदेहे कोंकणं[३४५] स्थितम्[३४६] ॥ ७४ ॥

कोंकणे[३४७] कोंकणेशश्च[३४८] मथनादपि[३४९] कोंकणम् ।
बिन्दुस्थं[३५०] चन्द्रपूर्यस्थं[३५१] तदासौ[३५२] कोंकणस्थितिः[३५३] ॥ ७५ ॥

भगमूर्ध्नि[३५४] गतं तिष्ठेद्[३५५] गोलकस्थं[३५६] सुसिद्धिदम्[३५७] ।
तिस्रकोंकणपीठस्थौ[३५८] द्वाविमौ[३५९] चन्द्रसूर्ययोः ॥ ७६ ॥

प्रकाशोभयचक्रस्य[३६०] अन्वये दीपकावुभौ[३६१] ।
पीठं पीठावतारं[३६२] तु पञ्चतत्त्वसमायुतम्[३६३] ॥ ७७ ॥

एतेषां चाधिकारं तु यत्र स्थाने[३६४] भविष्यति[३६५] ।
तद् भवेदुत्तमं[३६६] पीठं[३६७] कोंकणं चाधिकारकम्[३६८] ॥ ७८ ॥

षट् पीठाः[३६९] षट्प्रकारस्य[३७०] षट्प्रकारक्रमादपि[३७१] ।
बहिरङ्गयुताः[३७२] पीठा अन्वये प्रथमा मताः[३७३] ॥ ७९ ॥

समासाद्य[३७४] क्रमेणैव[३७५] बाह्यरूपगभस्तयः[३७६] ।
मण्डलस्थाश्च[३७७] सिद्ध्यन्ति[३७८] ज्ञातव्याः[३७९] प्रथमास्तु ते[३८०] ॥ ८० ॥

The Sacred Seat of Koṅkaṇa

The (sacred seat of) Koṅkaṇa, which is in the Deccan (*dakṣiṇāpatha*), is in the southern door.[80] Located on the Peak (syllable), it is the sacred seat that has authority over the (other) five (sacred seats). There is another (sphere of) authority (of this seat) that persists without change in the Lineage of the Child (*bāloli*). (71cd-72)

The authority said to be (this) sacred seat was revealed by Ṣaṣṭhīśa[81] and once reached the Age of Strife that was made manifest by (his) Command. (73)

Those who are devoid of (the power of) Koṅkaṇa, do not achieve success by means of (the other) five (sacred seats alone). That is said to be the sacred seat. Koṅkaṇa, which is within the body. (74)

And (when) the Lord of Koṅkaṇa is in Koṅkaṇa and by churning also, Koṅkaṇa is located in the Point and in Candrapūrya, Koṅkaṇa's state is then (indeed well established).[82] (75)

Once the one who resides in the Ball (*golaka*) and bestows sound success has reached the head of the Yoni, he should remain (there). The two who reside in the sacred seats of Tisra and Koṅkaṇa are within the Moon and Sun.[83] (76)

Within the tradition both are energizers (*dīpaka*) of the Wheel of the light of both (of them). (Koṅkaṇa) is the sacred seat and the descent of (this) sacred seat is endowed with the five Principles. (77)

Koṅkaṇa, the best sacred seat, which bestows authority is in the place where the authority of (all) these (sacred seats) will be. (78)

The six sacred seats belong to (the *maṇḍala*) with six parts (*prakāra*) and are also (the result) of the sequence (*krama*) of the six parts. (However) the sacred seats that have an external aspect (*bahiraṅga*) are considered to be the first ones in the tradition (*anvaya*). (79)

Once (they) have been attained in due order, the external rays (of the deities) and those within the *maṇḍala* are successful and (so) they should be known (to be) the first. (80)

शेषान्ये च[३८१] ततः पश्चात्[३८२] क्रमभेदे[३८३] पृथक् पृथक् ।
पीठषट्क[३८४] पुरा[३८५] ज्ञात्वा भवेदन्वयिकस्तदा[३८६] ॥ ८१ ॥

अज्ञात्वा[३८७] भवते[३८८] दोषं कारणं[३८९] पीठषट्ककम्[३९०] ।
सूक्ष्मेऽन्ये हि[३९१] प्रपद्यन्ते[३९२] सांप्रतं ते वदाम्यहम्[३९३] ॥ ८२ ॥

स्वदेहे च[३९४] महापीठं पीठमेकं च षड्विधम्[३९५] ।
भुवनाकृतिर्यच्छून्यं[३९६] वामावर्तपरिभ्रमात्[३९७] ॥ ८३ ॥
विहंगमिव चात्मानं[३९८] भ्रमेदोड्याणपीठके[३९९] ।

तदा तेन[४००] विनिर्गत्य रविस्थानगतात्मनि[४०१] ॥ ८४ ॥
भुवनानां[४०२] विलीनत्वं[४०३] जालाख्यमिति[४०४] निष्कलम्[४०५] ।

वायुनिलयसंयोगात्[४०६] कला[४०७] चन्द्रस्य जायते ॥ ८५ ॥
सर्वानन्दोद्भवाह्लाद[४०८] उत्तरस्थं च पूर्णकम्[४०९] ।

वायुनिलय आनन्दं[४१०] मथनाज्जयते[४११] शनैः[४१२] ॥ ८६ ॥
रुद्रशक्तित्वं[४१३] भेदित्वा[४१४] शुक्रस्थं[४१५] कामरूपकम्[४१६] ।

After that, the rest (should also be known) individually within (the varied) division of the transmission (*krama*). Then, once one has known the group of six sacred seats (in this way), one becomes a (true) member of the tradition.[84] (81)

The Six Subtle Seats in the Body

Without having known (them) a defect (arises).[85] The cause (of attainment) is the group of six sacred seats. Others are attained in the subtle (body). Now I will tell (you) about them. (82)

Oḍḍiyāna

The great sacred seat is within one's own body. It is the one sacred seat, which is of six kinds. It is the Void that, by (its) anti-clockwise rotation, (assumes) the form of the worlds. And the Self is like a bird[86] that wanders in the sacred seat of Udyāna. (83-84ab)

Jālandhara

Then, once emerged out by that means, the worlds dissolve away into the Self within the abode of the Sun. (This is the state of the sacred seat) called Jāla which is devoid of parts (*niṣkala*). (84cd-85ab)

Pūrṇagiri

(Then) the energy of the Moon arises by conjunction with the abode of the (inner) breath. O god, the joy (of the Yoni) that emerges (*udbhava*) (in this way) from universal bliss,[87] is the (sacred seat of) Plenitude (Pūrṇaka i.e Pūrṇagiri) that is located in the north. (85cd-86ab)

Kāmarūpa

By churning, bliss slowly arises in the abode of the vital breath (*vāyu*). (Then) having penetrated through the state of Rudra's energy (one attains) Kāmarūpa, which is located in the fertile seed (*śukra*) (of the Moon).[88]

(86cd-87ab)

शुक्राद्दुद्भवते[४१७] नाद:[४१८] नादात्मानन्दविग्रह:[४१९] ॥ ८७ ॥
भगाह्लादेन मथनात्[४२०] त्रिकभेदप्रभावत:[४२१] ।
तिस्राख्यं[४२२] कीर्त्यते[४२३] तस्मात्[४२४] स्वदेहे[४२५] ब्रह्मरन्ध्रगम्[४२६] ॥ ८८ ॥

विश्रामं[४२७] परभावेन[४२८] तदाकाशप्रभेदकम्[४२९] ।
अपरं च परं योगं[४३०] परापरविभागश:[४३१] ॥ ८९ ॥
अवस्था[४३२] जायते[४३३] पश्चात् पञ्चत्यागपदे स्थिता[४३४] ।

कोंकणस्य तु बिम्बस्य[४३५] व्योम्नि गतं[४३६] कदम्बकम् ॥ ९० ॥[४३७]
कदम्बगोलकान्तस्थं[४३८] कोंकणं[४३९] शिवसंस्थितं[४४०] ।

ज्ञेयप्रकाशनार्थाय[४४१] विज्ञानकुलपीठकम्[४४२] ॥ ९१ ॥
आत्मस्थं[४४३] सर्वभूतानां[४४४] तस्माच्चोत्पद्यते[४४५] मन: ।

मनोवाग् जायते[४४६] तत्त्वे[४४७] तत्त्वानन्दे[४४८] प्रलीयते ॥ ९२ ॥

मथनादपि चित्तस्य[४४९] ॐकारमनिलस्थितम् ।
अनिलेन[४५०] यदा वह्नि: प्रज्वलेत्[४५१] परवासनाम्[४५२] ॥ ९३ ॥
तदा[४५३] तेज:प्रभावेण[४५४] अर्कं[४५५] जालं[४५६] ज्वलालयम्[४५७] ।
मनो मेढ्रे[४५८] विलीनत्वात् शशांके[४५९] ज्योतिरुद्भव:[४६०] ॥ ९४ ॥

Tisra

Sound is born from the semen (of the Moon) and its form is the bliss which is the Sound (of consciousness) (*nāda*). It is praised as (the seat) called Tisra because it is churned by the joy of the Yoni (*bhagāhlāda*)[89] by virtue of the power of the triad (*trikabheda*) (that constitutes it). Thus, it is present in the Cavity of Brahmā within one's own body.[90] (88)

Koṅkaṇa

If the repose is due to the (realisation) of the supreme state of Being (*parabhāva*) it penetrates (*prabhedaka*) the Void (*ākāśa*). By contemplating the supreme (transcendence) and inferior (immanence), Yoga is (both) transcendental (*para*) and immanent (*apara*). Then (if that union between immanence and transcendence is attained) a state arises that is established on the plane in which the five (lower seats are) abandoned. (89-90ab)

The Kadamba (tree) is in the Void of Koṅkaṇa's form (*bimba*). (While) Koṅkaṇa, located in the Bud of the Kadamba, is established within Śiva.[91]
(90cd-91ab)

The Six Seats and the Six Blisses

The sacred seat of the Kula of consciousness (*vijñānakula*) is (present) within the Self of all living beings in order to illumine (all) that should be known.
(91cd-92ab)

From that mind (*manas*) comes into being. The Speech of the mind comes into being within the (Supreme) Principle and dissolves away (there) into the bliss of (the Supreme) Principle.[92] (92cd)

1) By churning the mind (*citta*), (the seat of) the letter OṀ is established in the Wind (of the vital breath). 2) If Fire (intensified) by the Wind sets alight the supreme trace (of divine consciousness) (*paravāsana*), then by the power of the radiant (energy of the deity) (*tejas*) the Sun (dawns) which is (the seat called) Jāla, the abode of Fire.[93] 3) The mind dissolves away in the genitals and so light is born in the Moon. (93-94)

मथनात्[४६१] सर्वकलाग्रास[४६२] यस्मादानन्दकौलिकम्[४६३] ।
श्रवते यत्[४६४] पराह्लादं[४६५] रसं तत्[४६६] कामरूपकम् ॥ ९५ ॥

रसं स्नेहप्रभावेण[४६७] सात्त्विकं परवासनात्[४६८] ।
स्मरणादपि[४६९] चक्रस्य[४७०] तिस्राख्यमर्धमात्रकम्[४७१] ॥ ९६ ॥

अर्धमात्रा पराशक्तिः रुद्रशक्तिस्त्रिभेदतः[४७२] ।
आत्मासंकोचनं भाति[४७३] कोंकणं कुण्डगोलकम्[४७४] ॥ ९७ ॥

षट् पीठाः[४७५] षडिरानन्दाः[४७६] पीठैकमपि षड्विधम्[४७७] ।
षड्विधार्थप्रबोधेन[४७८] चतुःपादविचारणात्[४७९] ॥ ९८ ॥

षट् पीठाः[४८०] सिद्धषट्कश्च[४८१] पीठदेव्यश्च[४८२] षड्विधाः[४८३] ।
षट् मुद्राः[४८४] षट्प्रकारं च[४८५] षट् युगाः[४८६] षट्कसंज्ञया[४८७] ॥ ९९ ॥
षट् षट्त्रिंशभेदैस्तु[४८८] षट्कज्ञानप्रकाशकम्[४८९] ।

निर्णय[४९०] पीठसद्भावं कथितं भूमिकार्थतः[४९१] ॥ १०० ॥

इत्याद्यावतारे महामन्थानभैरवयज्ञे अन्वये[४९२] सप्तकोटिप्रमाणे मेरुमार्गविनिर्गते लक्ष–पादाधिके आद्यपीठमार्गे[४९३] विमलभेदोत्तरषट्कनिर्णये कादिभेदे आज्ञापारमेश्वरे स्वामिनीमते श्रीचतुर्विंशतिसहस्रसंहितायां अम्बाक्रमभाषिते पीठभूमिका–विकारवर्णने[४९४] क्रमोदयो नामानन्दः ॥ ६० ॥

4) By the (same) churning (process), all the energies (*kalā*) are consumed and from that arises the bliss of Kula. The supreme joy (*āhlāda*) that flows forth (from the Supreme Principle in this way) is the aesthetic savour (*rasa*) identified with Kāmarūpa. (95)

5) By the power of passion (*sneha*)[94] and the supreme trace (of divine consciousness), (this) aesthetic savour is spiritual and pure (*sāttvika*). By recollecting the Wheel (of the seats, the seat) called Tisra, which is that of the half measure (*ardhamātraka*) (arises).[95] (96)

6) The Half Measure (*ardhamātrā*) is the Supreme Power and, having three divisions, is Rudra's energy.[96] Koṅkaṇa is the Ball of Sexual Juices (*kuṇḍagolaka*) that makes the contracted state of the Self manifest. (97)

The six sacred seats are the six blisses. (Actually there is only) one sacred seat which is of six kinds.[97] (These aspects are made manifest) by the awakening of the sixfold reality (*artha*) and reflection of the four parts (*pāda*). (98)

The Six Groups of Six

The six sacred seats, the group of six Siddhas, the six kinds of goddesses of the sacred seats, the six Gestures, the (*maṇḍala* with) six parts, the six Ages - (these are all) termed groups of six. The six with (their) thirty-six divisions reveals the knowledge of the group of six.[98] (99-100ab)

The teaching which is the essence of the sacred seats has (thus) been explained in accord with the reality of the plane (of realisation) (*bhūmikārtha*).[99] (100cd)

This is the (sixtieth) chapter which is the emergence of the transmission (*kramodaya*) with regards to the description of the *Transformations of the Planes of the Sacred Seats*. It belongs to the primordial descent into the great sacrifice of the Churning Bhairava in the tradition (*anvaya*) that consists of seventy million (verses) that has emerged on the Path of Meru and (extends) for more than a hundred thousand quarter (verses). It is on the path of the first sacred seat and is the ultimate purport of the Subsequent Six Thousand (verses) of the Pure Division (*vimalabhedottaraṣaṭka*) in the division beginning with 'Kā' in the venerable scripture of twenty-four thousand (verses) (known as) the *Svāminīmata* of the Supreme Lord's command as uttered within the Tradition of the Mother (*ambākrama*).

एकषष्टानन्दः

श्रीकौलीश उवाच

यदि तावत् षडि:[१] पीठा भूमिकार्थे[२] विशोधिता:[३] ।
पीठदेव्यो[४] विभूतिश्च[५] स्वदेहे भूमिकार्थतः ॥ १ ॥
साम्प्रतं[६] ब्रूहि मन्त्रज्ञे कथं पीठान्वयं[७] भवेत् ।

श्रीवक्रा उवाच

पीठानां नायकी[८] चैका भेदषट्के[९] प्रकाशिनी ॥ २ ॥
सा चाद्वैतस्वरूपेण अद्वैतपदसुस्थिता[१०] ।
विलीना षडिपीठानां[११] सन्ताने[१२] क्रमशोत्थिता[१३] ॥ ३ ॥

क्लिन्ना चैकाक्षरा योनि:[१४] सा च षट्सु[१५] प्रकारतः ।
एकाराकारनिचया[१६] भवेदाकाशसन्निभा[१७] ॥ ४ ॥

विहीना[१८] सुखदुःखानां खमध्यस्था[१९] खगेश्वरी ।
सा चाक्षरप्रभेदेन संकोचाकुलचन्द्रिका ॥ ५ ॥

कुब्जिका कमलाम्भस्य[२०] पीठोद्याने[२१] च देवता ।
क्लिन्नैका[२२] शावरी[२३] सा च[२४] तेजोवृद्धिः प्रकाशिनी ॥ ६ ॥

परतेजाभिलाषेण[२५] संचारं[२६] तपसा[२७] चरेत् ।
तपसा[२८] शावरी[२९] नाम सिद्धयोगविकासिनी[३०] ॥ ७ ॥

CHAPTER SIXTY-ONE

The Planes of the Siddhas and the Goddesses

The Goddess and Goddesses of the Six Sacred Seats

The venerable Lord of Kula said:

[1]If the six sacred seats have thus been purified within the reality of the planes (of realisation) and the goddesses and (their) glorious power (*vibhuuti*) are in one's own body in accord with the reality of the planes (of realisation) (*bhūmikārtha*), tell me now, O knower of mantra, the teaching (*anvaya*) concerning the sacred seats. (1-2ab)

The venerable (goddess) Vakrā said:

There is (only) one mistress of (all) the sacred seats.[2] Within the group of six divisions, she is the giver of light.[3] One without a second, she is well established on the plane of non-duality. She has progressively arisen (*utthitā*) and is dissolved away in the lineage (*santāna*) of the six sacred seats.[4] (2cd-3)

Wet, she is the Yoni consisting of one letter and, by virtue of (her) aspects (*prakāra*), she is in (all its) six (parts). (Vast and empty) like the sky, she is the heap (of letters arranged in the) form of the letter E.[5] (4)

She is Khageśvarī (the Goddess Who Wanders in the Sky).[6] Residing in the centre of the Sky, she is devoid (all worldly) pleasures and pains. She is the moonlight of Akula (which illumines the state) of limitation (*saṁkoca*) by the division of the letters.[7] (5)

Udyāna

Kubjikā is the deity of the (Point which is the) Lotus of the Sky (of consciousness) within the garden (*udyāna*) of the sacred seats. She is Klinnā (the Wet One) the one (goddess)[8] Śāvarī who is the development of radiant energy (*tejas*) who illumines (all things).[9] (6)

Desiring supreme radiant power (*tejas*), she wanders (throughout the Void) by (the power of her) austerity (*tapas*). By (her) austerity, the one called Śāvarī unfolds accomplished Yoga (*siddhayoga*).[10] (7)

सिद्धयोगिनिविख्याता[३१] चामुडा कुलशावरी[३२] ।
नायकी जालपीठस्य पीठनायकिदेवता[३३] ॥ ८ ॥

व्यापिनी षडिपीठानां[३४] आकाशस्यात्मविग्रहा ।
कुलपर्वतराजस्य[३५] कुलकौलविभेदिका[३६] ॥ ९ ॥

शशांकाङ्कितशेषस्य[३७] आनन्दं शावरीगणम्[३८] ।
कोंकणांशकयोगिन्यः कोंकणा[३९] नाम देवता ॥ १० ॥

देवता पूर्णपीठस्य शवरी[४०] चेति[४१] कोंकणा[४२] ।
क्लिन्ना किञ्जल्कमध्यस्था[४३] क्लिन्नस्थाने[४४] प्रभेदिनी ॥ ११ ॥
स्वासोच्छ्वासपरित्यागत्[४५] शवरीशक्तिलीलया[४६] ।

मथनादपि चक्रस्य मन्मथस्य रसो भवेत् ॥ १२ ॥
मङ्गला शावरी[४७a] नन्दा कामरूपस्य देवता ।
देवता कामरूपा सा समा सा उदिता परा ॥ १३ ॥

बोधचिन्मात्ररूपेण शवरी[४७b] समनोन्मना ।
मातंगस्थानवारे सा[४८] मदनाक्षरभूषिता[४९] ॥ १४ ॥
मदना सा समाख्याता मातङ्गसमया ह्यपि[५०] ।

पञ्चमस्य तु पीठस्य शावरीज्ञानज[५१] तपः ॥ १५ ॥
साधिकारेश्वरी[५२] शक्तिः कलिस्यान्ते[५३] भविष्यति ।
समा सा सर्वयोगिन्या[५४] देवदेवी[५५] कुमारिका ॥ १६ ॥

Jālandhara

Well known as an accomplished (*siddha*) Yoginī, she is Cāmuṇḍā and Kulaśāvarī. The deity who is the mistress of the sacred seats, she is the mistress of the sacred seat of Jāla. (8)

Pervading the six sacred seats, she is the form of the Sky (of transcendence). (Belonging to) the king of the mountain of Kula,[11] she differentiates Kula and Kaula.[12] (9)

Pūrṇagiri

Śāvarī's host is the bliss of everything marked with the Moon (of the vital breath). The Yoginīs are aspects (*aṁśa*) of Koṅkaṇā and the one called Koṅkaṇā is the deity. (10)

Again, the deity of the sacred seat Pūrṇa[13] is Śavarī who is Koṅkaṇā.[14] Klinnā (the Wet One) is in the middle of the filaments (of the lotus of the *maṇḍala*). She differentiates (the elements of existence) in the wet abode (of the Yoni) and (manifests) abandoning the inhaled and exhaled breath by the play of Śavarī's energy. (11-12ab)

Kāmarūpa

Again, the aesthetic savour (*rasa*) of passion (*manmatha*) is generated by churning the Wheel.[15] (The) Śāvarī (here is called) Maṅgalā who is Nandā,[16] the deity of Kāmarūpa. She is the deity whose form is passion (*kāmarūpā*), she is equal (and one in all things), active (*uditā*) and supreme. (12cd-13)

Mātaṅga

As pure awakened consciousness, she is Śava, who is both Beyond Mind (*unmanā*) and With Mind (*samanā*). She is adorned with (Vāgbhava), the letter of passion that is within the excellent abode of Mātaṅga.[17] She is called Madanā (Passion) and also Mātaṅgasamayā (the Rule of the Sweeper). (14-15ab)

The austerity born of the knowledge of the Śāvarī of the fifth sacred seat is the energy who is the goddess with authority. She will be (revealed) at the end of the Age of Strife. (One and) the same, the Yoginī of all, she is Kumārikā, the Goddess of the gods. (15cd-16)

सा च कोशलमध्यस्था[५६] चिञ्चिणीकुलकौशला[५७] ।
देवता कोंकणा शेषा[५८] कोंकणोज्ज्वलभूषिता[५९] ॥ १७ ॥

विक्षरन्ती च[६०a] षट्कोणे[६०b] षट्पीठे[६१] षडिदेवता[६२] ।
स्फुटीकृतमशेषस्य[६३] त्रिकोणं[६४] भूधरस्य[६५] च ॥ १८ ॥

भुवनादपि[६६] शुक्रस्य मथनाद् षडिदेवताः[६७] ।
स्थूलरूपाः षडिः पीठाः[६८a] स्थूलदेव्यः षडुच्छृताः ॥ १९ ॥
निहिता मन्त्रनाथेन संवृत्तास्त्रिगुणैरपि[६८b] ।

भावदाकाशलिङ्गस्य[६९] षडिशक्तिः[७०] षडात्मिका ॥ २० ॥
सा तु षट्सु प्रकारेषु जाताजा[७१] मातृमण्डले ।
तदा भेदः[७२] स्वमन्त्रस्य[७३] स्वकायदमनादपि ॥ २१ ॥

पीठे[७४] पीठाधिकारस्य सूक्ष्मा[७५] अध्यात्मिका[७६] क्रिया[७७] ।
बिन्दुस्था घूर्मणी[७८] नाम[७९] अनामा ह्यपि[८०] चिन्मयी[८१] ॥ २२ ॥

बुद्धितत्त्वे[८२] पराकाशे[८३] कुब्जिका[८४] रुद्रदेवता ।
दक्षावर्तपराकाशे[८५] अपरार्कविशोधनी[८६] ॥ २३ ॥

Koṅkaṇā

Koṅkaṇā resides in the middle of the (land of) Kośala[18] and is well-versed (*kauśalā*) in (the teachings of) the Ciñciṇīkula. Adorned with the Fire of Koṅkaṇa,[19] she is the deity (who resides) in Koṅkaṇa.[20] (17)

Pouring out (*vikṣarantī*) into the six sacred seats in the Hexagram, she is the deity of the six. The Triangle of the Earth (*bhūdhara*)[21] (Vāgbhava) has (thus) been made clearly manifest.[22] (18)

By churning (Vāgbhava) the vital seed (*śukra*) the six deities (of the seats have emerged) from the world (of the Triangle of Vāgbhava). There are six gross sacred seats (projected into the Hexagram to which correspond) six gross goddesses and the six elevated (above them).[23] They have been placed (in the seats) by the Lord of Mantra and have been enclosed[24] by the three qualities.
(19-20ab)

The energy of the six, which is sixfold, is that of the (Point which is the) Liṅga of Space that gives being (to all things). Unborn, she has arisen in the six parts (*prakāra*) within (the Hexagram which is) the *maṇḍala* of the Mothers.[25] Then there is the division of one's own mantra by controlling one's own body (?).
(20cd-21)

She is the subtle, inner (*adhyātmikā*) activity of the authority (exerted) in (each) sacred seat. Located in the Point, she is pure consciousness and is called Ghūrmaṇī (Rolling in Inebration) and also Anāmā (the Nameless).[26] (22)

The Kulas of the Six Seats[27]

The Goddess of Oḍḍiyāna

Kubjikā is Rudra's deity within the Supreme Space in the principle of the intellect (in the Point).[28] She purifies the immanent (*apara*) Sun within the supreme (transcendental) Space (attained at the summit of) the clockwise (upward spiral of energy) (*dakṣāvarta*).[29] (23)

निरोधस्थानमादाय[८७] शवरी[८८] ज्ञानदेवता ।
रुद्रज्ञानप्रभाव्याप्तिः[८९] शक्तिराद्या[९०] स्वयंभुवा[९१] ॥ २४ ॥

संपूर्णशशिमध्यस्था[९२] कोंकणा[९३] वामदेवता[९४] ।
वामदक्षिणसंयोगात्[९५] सा[९६] भाति[९७] शांकरी[९८] कला ॥ २५ ॥

उद्भवानन्दरूपेण[९९] मङ्गला नाम[१००] चिञ्चिणी[१०१] ।
चतुःकीर्तिपरित्यागात्[१०२] चतुर्मात्राक्षराणि[१०३] च ॥ २६ ॥

विपरीताक्रियाशक्तिर्मातङ्गी[१०४] त्रिस्वरूपतः[१०५] ।
उदानप्रेरिता[१०६] शक्तिः[१०७] कुण्डली[१०८] त्र्यक्षरोद्भवा[१०९] ॥ २७ ॥

अनामाक्षरयोगेन[११०] कोंकणा[१११] कोंकणे गृहे[११२] ।
गृहषट्के[११३] षडिः[११४] पीठाः[११५] दिव्यशक्तिप्रभावतः[११६] ॥ २८ ॥

सबाह्याभ्यन्तरैकत्वे[११७] युक्तेरस्योपदेशिका[११८] ।
दिव्यौघमिद[११९] पीठाना[१२०] पीठौघ[१२१] कुलषड्विधम्[१२२] ॥ २९ ॥

गुरुवक्त्रं पराशक्ति[१२३] ज्ञात्वा[१२४] पीठान्[१२५] समर्चयेत्[१२६] ।
सिद्धौघमपर[१२७] तेषां स्वाधिकारं तु षड्विधम्[१२८] ॥ ३० ॥

The Goddess of Jālandhara

Once (one has) taken up (one's residence in) the place (where the binding activity of thought) has been blocked (*nirodhasthāna*), (one experiences) Śavarī, the deity of knowledge. She is the pervasion of the light of Rudra's consciousness, the primordial (*ādyā*), self-generated, power. (24)

The Goddess of Pūrṇagiri

Koṅkaṇā, the deity of the left (*vāma*), is in the (very) centre of the Full Moon. The energy (*kalā*) Śāṅkarī[30] manifests by the conjunction of the left and the right (currents of the breath that are thereby transcended).[31] (25)

The Goddess of Kāmarūpa

Maṅgalā is Ciñciṇī who is the bliss of generation. (She is realised) by abandoning the four Fames and the four letters of the measures (*mātrā*).[32] (26)

The Goddess of Tisra

Mātaṅgī[33] (emerges) from the triple nature (of the Triangle) as (Kuṇḍalinī) the energy of reverse action.[34] Generated from the three letters, (she is) Kuṇḍalī, the energy impelled by the upward moving breath (*udāna*). (27)

The Goddess of Koṅkaṇa

(The goddess) Koṅkaṇā (manifests) within the House of Koṅkaṇa by union with the letter with no name (*anāmā*). (Thus) by the power of the divine energy (of the deity), there are six sacred seats in the six Houses.[35] (28)

When the inner and the outer are one,[36] she is the teacher of this practice (*yukti*). This is the Divine Current of the sacred seats, that is, the Current of the Sacred Seats which is the sixfold Kula.[37] (29)

The Teacher's Mouth (*guruvaktra*) is the Supreme Power. Having known it one should worship the sacred seats. After that comes the Current of the Siddhas. Their own authority is (also) of six kinds.[38] (30)

उघज्ञानप्रभाव्याप्ति[१२९] ज्ञात्वा[१३०] सिद्धान्वयं भवेत् ।
श्रीसमुद्रतटान्तस्थ[१३१] कौलीश[१३२] खामलम्बरम्[१३३] ॥ ३१ ॥

स चोड्डीशो[१३४] महासिद्धो[१३५] भगाना[१३६] स्वाधिकारकः[१३७] ।
कुलपर्वतराजस्य[१३८] वह्नेर्वै तत्[१३९] विबोधनम्[१४०] ॥ ३२ ॥

खमन्त्रो[१४१] ज्ञानचर्या च जालाख्ये चर्यभैरवम्[१४२] ।

भरितानन्दमध्यस्थ[१४३] तरुणारुणपीठजम्[१४४] ॥ ३३ ॥
शशांकेन धृतानन्द[१४५] पूर्णस्थं षष्ठभैरवम्[१४६] ।

भुवनावलिमध्यस्थ[१४७] मायया संपुटीकृतम्[१४८] ॥ ३४ ॥
देव्या आज्ञाप्रभावेण[१४९] अवस्थानन्दभैरवम्[१५०] ।

समुद्रशैलमध्यस्था[१५१] महाज्ञानपरिवृता[१५२] ॥ ३५ ॥
मदनोन्मत्तमातङ्गी[१५३] मातङ्गी[१५४] शक्तिरव्यया[१५५] ।

When the pervasion of the light of the knowledge of the lineages (*ugha*) has been known, the lineage of Siddhas (*siddhānvaya*) comes into being. The Lord of Kaula, whose pure garment is the Void (*khāmalāmbara*), resides (in the Point) on the shore (in the middle) of the venerable Ocean (of the Yoni in the midst of the Hexagram).[39] (31)

The Current of the Siddhas in the Six Sacred Seats

Oḍḍīśa in Oḍḍiyāna

And he is Oḍḍīśa, the great Siddha, who possesses his own authority over (all) the sources (of divine power) (*bhaga*). He is the awakening of the Fire of (Bhairava) the king of the mountain of Kula.[40] (32)

Caryā Bhairava in Jālandhara

The mantra of the Void (*kha*), the right conduct of knowledge (*jñānacaryā*) and Caryā Bhairava (the Bhairava of Right Conduct) are in the (sacred seat) called Jāla. (33ab)

Ṣaṣṭha Bhairava in Pūrṇagiri

Ṣaṣṭha Bhairava resides in the (reality that is) full (*pūrṇa*) (of bliss). He resides in the centre of the bliss that has been filled (completely), born from the red and youthful (*taruṇa*) seat (of Pūrṇagiri), he possesses bliss (generated by the inner) Moon.[41] (33cd-34ab)

Ānanda Bhairava in Kāmarūpa

Encapsulated by Māyā, he is in the middle of the worlds. The (god who is the) divine state (that prevails) by the power of the Command is Ānanda Bhairava.[42] (34cd-35ab)

Mātaṅga in Tisra

Mātaṅga, mad with passion and enveloped by the Great Knowledge, is in the middle of the Stone in the Ocean (of Kula).[43] (His) imperishable energy is Mātaṅgī. (35cd-36ab)

विमलज्ञानमध्यस्थं[१५६] कोङ्कणं[१५७] च क्रियात्मकम्[१५८] ॥ ३६ ॥
भरणादपि चित्तस्य विमला शक्तिः[१५९] कोंकणा[१६०] ।

षट् सिद्धाः[१६१] पीठषट्कं च पीठदेव्योऽथ भैरवाः[१६२] ॥ ३७ ॥
भैरवाज्ञाप्रसादेन[१६३] एकस्थानोदयात्मकाः[१६४] ।
सिद्धक्रमविचारोऽयं[१६५] ओघज्ञानक्रमोदयम्[१६६] ॥ ३८ ॥

षड्विधार्थप्रयोगेन[१६७] चिञ्चिणीनाथं[१६८] षड्विधम्[१६९] ।
खमध्यस्थं खकारैकं[१७०] खत्रिकं खपरापरम्[१७१] ॥ ३९ ॥

विज्ञाननिरतोडीशं[१७२] वायुनाकाशपूरितम्[१७३] ।
पूर्वाक्षरक्षकारेण[१७४] त्रिमात्रपदपूरकम्[१७५] ॥ ४० ॥

चर्याकाशामृतव्याप्तिः[१७६] चर्या चिञ्चिणिचेतनम्[१७७] ।
ऊर्ध्वाधोमध्यगं[१७८] प्राणं[१७९] घटोदरविघट्टिनम्[१८०] ॥ ४१ ॥
घण्टिकापर्वतः[१८१] षष्ठो[१८२] हृत्पद्मे तु विकासकः[१८३] ।

Koṅkaṇa in Koṅkaṇa

Koṅkaṇa is action established in the midst of pure knowledge (*vimalajñāna*).[44] (The goddess) Koṅkaṇā is the pure (*vimalā*) energy of the mind (*citta*) (generated) by filling (it with vitality). (36cd-37ab)

The six Siddhas and the group of six sacred seats (comprise) the (six) sacred seats, goddesses and Bhairavas.[45] They (all) arise in one place by the grace of Bhairava's Command.[46] This is the contemplation (*vicāra*) of the Siddhakrama,[47] the arising of the transmission (*krama*) of the knowledge of the lineages (*uga*).

(37cd-38)

The Inner Nature of the Six Siddhas

The One Nātha

Ciñciṇīnātha is, by the application of the sixfold reality, (himself) sixfold.[48] Established in the midst of the Sky (of consciousness), he is the one Void (*khakāraika*),[49] the triple Void (of the triads in the Triangle), and the supreme (transcendent) and lower (immanent) Void. (39)

Uḍīśa

Intent on consciousness (*vijñāna*), he is Uḍīśa, who is Space (*ākāśa*) filled with the Wind (of the vital breath). He fills the (Triangle which is the) plane (*pada*) of the three measures with the preceding imperishable letter KṢa.[50] (40)

Caryā Bhairava

Right conduct (*caryā*) is (enlightened) insight (*cetana*) into (the essential nature of the goddess) Ciñciṇī. It is the pervasion of the nectar of the Void (*ākāśa*). It is the vital breath (*prāṇa*) in the middle between the upper and the lower (spheres of emission of the breath) that bursts apart the Belly of the Jar (in the throat) (*ghaṭodara*).[51] (41)

Ṣaṣṭhanātha

The mountain of the uvula (*ghaṇṭikā*) is Ṣaṣṭha, (who when he is) in the lotus of the heart, engenders the expansion (of consciousness) (*vikāsaka*). (42ab)

अमृतमृतयोर्मध्ये[१८४] या[१८५a] मित्रामित्रकल्पना[१८५b] ॥ ४२ ॥
विकल्पक्षीणचित्तस्य सिद्धाख्या मदनोद्भवा ।

मत्तमातङ्गगामध्ये[१८६] मदनो[१८७] जीवनांशक:[१८८] ॥ ४३ ॥
वर्णग्रामप्रभेदेन[१८९] या[१९०] व्याप्तिस्तन्मदाङ्गगा[१९१] ।

विलोमाद् निर्मलानन्द:[१९२] कमलस्थं[१९३] हुताशनम्[१९४] ॥ ४४ ॥
विलीनं[१९५] षट्पदान्तस्थं[१९६] विमलं[१९७] कूटसंपुटम्[१९८] ।
षट्स्थाननिरतो[१९९] योगी स्वाधिकारमनामृतम्[२००] ॥ ४५ ॥

षड्योगभरितात्मानं[२०१] षट्सिद्धान्वयपीठेषु[२०२] ।
सिद्धं सिद्धक्रमाचारं[२०३] सिंहकसिंहिकोभयो:[२०४] ॥ ४६ ॥

मथनादपि[२०५] चक्रस्य[२०६] तदा ज्ञानं च षड्विधम्[२०७] ।
षड्विधं[२०८] करणोपायं[२०९] षड्विधं[२१०] कुलनिर्णयम्[२११] ॥ ४७ ॥

षड्विधार्थप्रयोगात्मा[२१२] षट्पीठमुपचर्यते[२१३] ।
चर्याचरणकर्तृत्वं[२१४] कर्तृत्वं[२१५] परमात्मन: ॥ ४८ ॥
बहिर्भावगतात्मानं[२१६] तदात्मानं[२१७] च षड्विधम् ।

षडिषट्कं[२१८] परा[२१९] च्छाया षडिषट्कं[२२०] परा कला ॥ ४९ ॥

Mitranātha

The reflection born of passion (*madana*) of the mind free of thought constructs as to whether (this is a) friend (*mitra*) (who is beneficial) or foe (*amitra*) (who is harmful) out of the (two), the conscious (*amṛta*) and the inert (*mṛta*), is called 'siddha' (accomplished).[52] (42cd-43ab)

Mātaṅga

Passion is an aspect of the life-force (*jīvanāṁśaka*). It is in the middle of the (energy) in the madly passionate Mātaṅga (of the mind). The pervasion brought about by the differentiation of the aggregate of letters takes place in that body of passion (*mada*). (43cd-44ab)

Koṅkaṇa

By the reverse sequence (of letters) (*viloma*) there is pure bliss and the Fire (of Bhairava is) in the Lotus (of the Point). Pure and encapsulated by the Peak (syllable Vāgbhava), (the divine Fire of passion) is merged into the six planes. It is the nectar of the mind (*manas*) of his own authority, the yogi who is intent on the six locations (and their experience).[53] (44cd-45)

The practice (*ācāra*) of the Siddhakrama of both male and female lions has been accomplished and filled with the six Yogas and (it is present) within the six sacred seats of the lineage (*anvaya*) of the Siddhas.[54] (46)

Then, by churning the Wheel (of the Point),[55] knowledge is sixfold. The means based on the instruments (of mantra) is (also) of six kinds and the teaching of Kula is (similarly) sixfold. (47)

The Self that is applied (*prayogātman*) to the sixfold reality is secondarily designated as the six sacred seats.[56] The agency that implements the practice of the conduct (of the energy that develops in this sixfold manner) (*caryācaraṇakartṛtva*) is that of the Supreme Self. The Self that is established in external being (*bahirbhāva*) is of six kinds.[57] (48-49ab)

The six groups of six[58] are the Supreme Shade (*chāyā*).[59] The six groups of six are the supreme energy (*kalā*). (49cd)

विमल:[२२१] कमलोऽनन्त:[२२२] कमलामृतसंग्रह:[२२३] ।
* * * * * सर्वोप ऐंकारमिति षड्विधम् ॥ ५० ॥

सिद्धानन्दविकासज्ञ:[२२४] भुवनभूतिकुण्डलम्[२२५] ।
कुण्डली च कपालं च विरामं[२२६] च कपालकम्[२२७] ॥ ५१ ॥
विभवानन्दकैलासं[२२८] कैलासमुपदेशकम्[२२९] ।
कूटान्तस्थं[२३०] च कैलासं[२३१] चतुर्भेदं[२३२] क्रमादपि ॥ ५२ ॥

त्रिमात्रबिन्दुचक्रस्थं[२३३] त्रिचक्रं[२३४] च परापरम् ।

न दोषो विद्यते[२३५] यस्मात् पीठानां[२३६] सिद्धभैरवम्[२३७] ॥ ५३ ॥

तदा चैका[२३८] परा व्याप्तिर्व्यापक:[२३९] परम:[२४०] शिव:[२४१] ।
तदा चन्द्रोदयौघं[२४२] तु सूर्यस्यात्मनि[२४३] संस्थितम्[२४४] ॥ ५४ ॥

चन्द्रसूर्यनिपातेन[२४५] चन्द्रिका च[२४६] विजायते[२४७] ।
चान्द्रकरणकर्तृत्वे[२४८] स्वकाये[२४९] करणादपि[२५०] ॥ ५५ ॥
इन्द्रियज्ञानबोधेन[२५१] तदा शम्भूपदेशकम्[२५२] ।

एवं[२५३] तच्चन्द्रपुर्यस्य[२५४] पुरप्रकाररश्मय:[२५५] ॥ ५६ ॥
विकासज्ञानमाणिक्यभरणाच्चन्द्रपुर्यकम्[२५६]

स चैव प्रकृतानन्द:[२५७] ऐंकार:[२५८] कलनात्मनि[२५९] ॥ ५७ ॥
हक्षस्था[२६०] परमा[२६१] कान्तिर्जगस्याप्यायकारिका[२६२] ।

आप्यायं[२६३] परमेशस्य[२६४] शिवस्य कुलजीवनम् ॥ ५८ ॥
अर्धचन्द्रकला काचिद् अकार:[२६५] सुरसत्तम[२६६] ।
तया[२६७] जीवं[२६८] प्रवर्धेत[२६९] कोंकणे[२७०] कामरूपके ॥ ५९ ॥

The Pure One (*vimala*), the Lotus (*kamala*), the Endless One (*ananta*), the accumulation of the nectar of the Lotus (*kamalāmṛtasaṁgraha*) * * * * * * all * *. This is the sixfold letter AIṀ. (50)

The one who knows (the tradition should know) 1) the expansion of the bliss of the Siddhas, 2) the coiled earring of the wealth of the worlds, 3) Kuṇḍalī, 4) the Skull, 5) Repose and 6) the Skull-bearer. The Kailāsa, which is bliss and emanation, the Kailāsa which is the teacher and (the Kailāsa) within the Peak (syllable). Kailāsa (thus) has (these) four varieties, in (this) order.[60] (51-52)

Again, the (Triangle, also called the) Triple Wheel, which is both supreme (transcendent) and inferior (immanent), is established in the Wheel of the Point that has three measures (*mātra*).[61] (53ab)

There is no defect as the Bhairava of (the outer) sacred seats is (also) accomplished.[62] (53cd)

Then there is one supreme state of pervasion and the one who pervades is Supreme Śiva. Then the current of the dawning of the Moon (of inhalation) (*apāna*) (flows) within the Sun (of exhalation) (*prāṇa*). (54)

The Moonlight prevails within one's own body by the falling away (*nipāta*) of the Sun and Moon by virtue of the instrument (of realisation) when the agency of the lunar instrument (of realisation functions). Then (one receives) Śambhu's teaching by the awakening of the knowledge of the senses.[63] (55-56ab)

Such are the rays of the parts (*prakāra*) of that City of the Moon. (It is called the City) filled with the Moon (*candrapuryaka*) because it is filled with gems of the knowledge of the expansion (of the rays of consciousness).[64] (56cd-57ab)

Again, that natural (*prākṛta*) bliss is the letter AIṀ within the process of differentiation (*kalanā*). The supreme Beauty (*kānti*) that nourishes the universe is in (the letters) Ha and KṢa (to the left and right of the Point). (57cd-58ab)

O best of the gods, there is a certain (indescribable) energy (*kalā*) of the Half-moon, which is the letter A. It is the life of Śiva's Kula, the nourishment of the Supreme Lord. One should cause the soul (*jīva*) to develop in Koṅkaṇa and Kāmarūpa by means of that (energy).[65] (58cd-59)

वृक्षत्रयप्रभेदत्वाज्जीवाख्यं[२७१] लभते नरः ।
एवं जीवपराशक्तिः[२७२] प्राणापानादिपञ्चके[२७३] ॥ ६० ॥

प्राणस्य च[२७४] अपानस्य[२७५] समानं[२७६] जायते पदम्[२७७] ।
समानमयचन्द्रस्य[२७८] सिद्धिं[२७९] प्राप्नोति कौलिकीम्[२८०] ॥ ६१ ॥
आकाशं[२८१] परमं तिष्ठेत् सुशान्तमुपदेशकम्[२८२] ।

ऊकारश्च[२८३] उकारश्च[२८४] चकारश्च[२८५] तृतीयकः[२८६] ॥ ६२ ॥
अर्धचन्द्रकलाज्योत्स्ना[२८७] एकीभूतः[२८८] परः[२८९] शिवः[२९०] ।

ई र इ व उकारश्च[२९१] ॠ ॠ रि व[२९२] ॠ वन्तरा[२९३] ॥ ६३ ॥
लृकारश्च[२९४] लुकारश्च[२९५] हकारश्चान्तमक्षयम्[२९६] ।
ऊकारस्वरमेकत्र[२९७] उरद्वयपुटीकृतम्[२९८] ॥ ६४ ॥

चन्द्रोन्मीलननादाख्यं[२९९] अकारस्वररञ्जितम्[३००] ।
आरुभरितरूपेण कुकुद्वयपुटीकृतम्[३०१] ॥ ६५ ॥

अपुटं[३०२] संपुटं कृत्वा उदयास्तमनावुभौ[३०३] ।
पुटैककरणो[३०४] रारि[३०५] विराविः[३०६] कल्पसंज्ञया ॥ ६६ ॥
रा[३०७] रिररिरानन्दः[३०८] रा रिवर्णस्तु षड्विधः[३०९] ।
तदा शक्त्युद्भवानन्दं[३१०] वैष्णवाख्यं त्रिभेदतः[३११] ॥ ६७ ॥

चिच्छक्तिप्रेरणाद् हंसो[३१२] हंसोदरकुलक्रमम् ।
कुलं कौलकलान्तं तु[३१३] विकालः[३१४] कलनात्मकः[३१५] ॥ ६८ ॥
कलनात्[३१६] कालिका[३१७] काली[३१८] कालकंकालकौलिकी[३१९] ।
उदयेत[३२०] कुले[३२१] कालं[३२२] कालोज्झितमनाकुलम्[३२३] ॥ ६९ ॥

कौलीशं[३२४] कुलमध्यस्थं कौलीशं कुलवाचकम्[३२५a] ।
कपालं कलाभिर्युक्तं[३२५b] तदा काकीमुखा कला[३२६] ॥ ७० ॥

By splitting apart the Three Trees a person (*nara*) attains what is called the 'living being' (*jīva*). In this way, the supreme energy of the living being (is present) in the group of five (vital breaths), which includes the exhaled (*prāṇa*) and inhaled breath (*apāna*), along with the others. (60)

(Then) the plane which is the equalized breath (*samāna*) of inhalation and exhalation arises. And it attains the Kaula accomplishment (*kaulikīsiddhi*) of the Moon, which is made of the equalized breath. (At the summit of ascent) the Supreme Space remains which, very tranquil, is the (highest object of) instruction.[66] (61-62ab)

[67]The letter Ū, the letter U and the letter C as the third[68] and Supreme Śiva who is one with the light of the energy of the Half-moon. (62cd-63ab)

Ī, Ra, I, Va and the letter U, Ṛ, Ṝ, Ri, Va, (the letter) between Ṝ and Va, the letter Lṛ, the letter Lu, the letter Ha and the last letter, the imperishable, the vowel Ū in one place, encapsulated by the two (letters) U and Ra. (63cd-64)

The one called the Sound of the Unfolding of the Moon, coloured with the vowel A along with the form filled with Ā Ru and encapsulated by two Ku Ku. Having encapsulated what is not encapsulated both arising and falling away take place. (65)

The (energy which is the) sole means of encapsulation is called '*kalpa*' (and consists of the letters) Rā, Ri, Vi, Rā and Vi. The letter RI is of six kinds, namely, Rā, Ri, Ra, Ri, the bliss of Ra and Rā. Then comes (the seed-syllable) called Vaiṣṇava,[69] divided into three, (consisting of) Energy (*śakti*), Generation (*udbhava*) and Bliss (*ānanda*). (66-67)

Haṁsa (the inner breathing operates) by the impulse of the power of consciousness and the Kulakrama is in the belly of the Haṁsa. Kula (the congress of energies) is within the energy of Kaula (the union of Śiva and Śakti). Timeless, it is the process of manifestation (*kalana*). (She) differentiates (all things) (*kalana*) and so is (called) Kālikā. She is Kālī the energy of Kula (*kaulikī*) (called) Kālakaṅkāla (the Skeleton of Time). Time arises within Kula. Free of time it is undisturbed.[70] (68-69)

The Lord of Kaula, residing in the midst of Kula, is the Lord of Kaula who utters (the teaching of) Kula. Then the energy (*kalā*) Kākīmukhā (row Face) (manifests when) the Skull (that is, the Point)[71] is conjoined with (its) energies. (70)

कालिकाकुलसिंहस्थः[३२७] कालिकाशक्त्यलंकृतः[३२८] ।
कृतकृत्यविभेदेन[३२९] कालिकाक्रमपद्धतिः[३३०] ॥ ७१ ॥

संकोचश्च[३३१] विकासश्च[३३२] प्रकाशः[३३३] परमात्मनः[३३४] ।
उल्लासचिन्मयज्योतिर्निष्क्रान्तमिति[३३५] गोलकम् ॥ ७२ ॥

काकाकारो[३३६] मकारश्च कुकाराक्षरडम्बरम्[३३७] ।
आडम्बरं[३३८] गणेशश्च[३३९] गगनं[३४०] च हकारराट्[३४१] ॥ ७३ ॥

आटश्च[३४२] मटहश्चैव[३४३] ईटपति अनादिमम्[३४४] ।
अन्तस्थं भवनाकाशं[३४५] टकारश्चठकारयोः[३४६] ॥ ७४ ॥

तदा सा शावरीशक्तिः[३४७] शशांककृतशेखरा[३४८] ।
महाचिन्मात्ररूपेण[३४९] महाकाली[३५०] प्रकाशिका[३५१] ॥ ७५ ॥

उदयश्च कटाहश्च हटमध्यश्च[३५२] वाटयोः[३५३] ।
कटहविख्यटोपं[३५४] विरामं[३५५] कोंकणं गृहम् ॥ ७६ ॥
आढरूपकं[३५६] माटं च पटलं पटलामृतम्[३५७] ।
अत्रामृततरङ्गस्य[३५८] अहिच्छत्रं परामृतम् ॥ ७७ ॥
अवतारोदयं ईशं ईशश्च मितिषोभयोः[३५९] ।
चिकोपाटयमूलश्च अमृतश्चन्द्रपुर्यकम्[३६०] ॥ ७८ ॥

चन्द्रचान्द्री[३६१] परा छाया[३६२] चन्द्रं[३६३] चन्द्रार्धशेखरम्[३६४] ।
अर्धशेखरगं[३६५] नादं[३६६] शिलाशेखरसंज्ञया[३६७] ॥ ७९ ॥

रविचन्द्रकलाशेषं[३६८] षोडशस्वरमण्डलम् ।
निर्मलगतिमारूढा[३६९] परा सप्तादशी[३७०] कला[३७१] ॥ ८० ॥

षट्त्यागात्[३७२] सप्तमं स्थानं विश्रामं[३७३] चाष्टमं[३७४] लयम्[३७५] ।
आलयं परमानन्दं[३७६] अकारः[३७७] शिवचिन्मयः ॥ ८१ ॥

Adorned with Kālikā's energy and established in the lion (mantra) of the Kālikākula, the liturgy of the Kālikākrama is (formed) by the variety of (its) accomplished tasks. (71)

Contraction (*saṁkoca*), expansion (*vikāsa*), the light (*prakāśa*) of the Supreme Self, the outpouring (*ullāsa*), the conscious nature (*cinmaya*) and the light (*jyotis*) – the Ball (of the Point) has emerged thus (with these six aspects). (72)

[72]The letters Kā Kā, the letter Ma, the letter Ku and the Deluder amongst the letters, Clatter, Gaṇeśa, the Sky and Ha, the emperor of the letters (are one part of the Vidyā). (73)

Ā, Ṭa, Ma, Ṭa, Ha and the beginningless lord of Ī and Ṭa, the internal Space of the Worlds, the letter Ṭa of the letters Ca and Ṭha (are another part of the Vidyā). (74)

Then that energy, Śāvarī, who has made the Moon her crest jewel, is Mahākālī who, as the great and pure consciousness, illumines (all things). (75)

(This Vidyā consists of) the Arising, the Frying Pan, (the letter) between Ha and Ṭa of (the letters) Vā and Ṭa, Ka, Ṭha, Vi, Khi, Pride, Repose and the House of Koṅkaṇa. Mā Ṭa, consisting of Ā and Ḍha, along with the Chapter (*paṭala*) and the nectar of the Chapter. Here (the Point which is) the Parasol of the Snake (*ahicchatra*) is the supreme nectar of the wave of bliss. The Arising of the Incarnation, the Lord and (again) the Lord of the two, Mi Ti, and Ṣa. Ci, Ko, Pā, Ṭa, Ya, the Root (AIṀ) and Nectar (A) are the City of the Moon. (76-78)

The (Point which is) the Supreme Shade of the Moon[73] and the crest of the Half-moon, the Sound established in the Half Crest along with (the letter) called the Crest of the Stone. (79)

The *maṇḍala* of the sixteen vowels consists of all the energies of the Sun and Moon. The supreme, seventeenth energy is mounted on the pure path (leading from transcendence to immanence).[74] (80)

The seventh place (which is attained by) abandoning the six, is repose (*viśrāma*), while the eighth is merger (*laya*).[75] The Abode is Supreme Bliss, the letter A, which is Śiva's consciousness.[76] (81)

तदा कालक्षया[३७८] शक्तिः[३७९] अमावास्या[३८०] तथाम्बिका[३८१] ।
हंसस्थाननिरोधेन[३८२] हंसाख्या[३८३] परमा कला[३८४] ॥ ८२ ॥

हंसादिर्हंसमध्यस्था[३८५] हंसिनी[३८६] नाम देवता[३८७] ।
परापरविभागेन[३८८] पदानां शिवबोधकी[३८९] ॥ ८३ ॥

मेरुमध्यगतं[३९०] प्राणं[३९१] प्राणमध्यगतः[३९२] शशिः[३९३] ।
शशेश्चान्तर्गतो[३९४] भानुर्मेरुशक्तिविसर्गयोः[३९५] ॥ ८४ ॥

विसर्गद्वयमध्यस्थं विसर्गमुदयात्मकम्[३९६] ।
एकस्थं[३९७] च विसर्गस्थं एकानेकं[३९८] विसर्गयोः ॥ ८५ ॥

विसर्गातीतनादाख्यं[३९९] निनादपदरूपधृक्[४००] ।
त्रिपदः[४०१] षट्पदव्यापी[४०२] तदा क्षुभ्यति[४०३] कोंकणे ॥ ८६ ॥

कोंकणं कमलस्थं तु[४०४] कमलादपि[४०५] कोंकणम्[४०६] ।

कोंकणं[४०७] शशिनादाख्यं नादाख्यं कोंकणं शिवम्[४०८] ॥ ८७ ॥
शिवमध्ये[४०९] शिवो बिन्दुर्बिन्दुमध्ये[४१०] शिवं च यत्[४११] ।
नादान्तं शिवमध्यस्थं[४१२] तदन्तं[४१३] शिवतेजसम्[४१४] ॥ ८८ ॥
तेजस्यान्ते[४१५] शिवानन्दः[४१६] शिवः सूक्ष्मस्तु षड्विधः[४१७] ।
षड्विधशक्तिसंयुक्तः[४१८] शिवः[४१९] शक्तिः[४२०] परापरौ ॥ ८९ ॥

परापरपराकाशे[४२१] परापरपदक्रमम्[४२२] ।
क्रमाक्रमपरापूर्णो[४२३] विहङ्गः[४२४] प्राणशक्तिगः[४२५] ॥ ९० ॥

Then the energy (that marks) the destruction of time, who is the New Moon and the Mother (manifests).[77] She is the supreme power (*kalā*) called the Gander (who manifests) by blocking the Gander's Abode (*haṁsasthāna*).[78] (82)

She is the deity Haṁsinī, who precedes the Gander (and yet) is in the middle of the Gander.[79] Divided into supreme (transcendent) and lower (immament), she is Śiva's awakening power of the parts (*pada*) (of the Krama).[80] (83)

The vital breath (*prāṇa*) is in the middle of Meru and the Moon is in the middle of the vital breath. Within the Moon is the Sun (and both are) within Meru's energy of the two emissions.[81] (84)

Emission, which is the emergence (*udaya*) (of the Yoni), is established in the middle of the two emissions (of the Sun and Moon). It is established in the one (reality) of the two emissions. (Thus) established in emission, it is (both) one and many.[82] (85)

(The principle) called Sound (*nāda*) beyond emission is the plane of the resonance (*nināda*) (of the Supreme Principle). (As the Triangle) it has three parts (*tripada*) and pervades the six parts (of the Hexagram).[83] Then, (in this state), it brings about arousal (*kṣubhyati*) (of the Point) in Koṅkaṇa. (86)

Koṅkaṇa is located in the Lotus (of the Point in the centre). It is (called) Koṅkaṇa because (it comes from) the Lotus. Koṅkaṇa is called the Sound of the Moon (*śaśināda*). (87ab)

1) (The principle) called Sound (*nāda*) is Koṅkaṇa, which is Śiva. 2) In the middle of Śiva is Śiva's Point, just as 3) Śiva is in the middle of the Point. 4) The End of Sound (*nādānta*) is in the middle of Śiva. 5) Śiva's radiant energy (*tejas*) is at the end of that. 6) Śiva's bliss is within (this) radiant energy. (Thus) the subtle (form of) Śiva is of six kinds. (Moreover) he is conjoined with (his) energy (*śakti*) which is (thus) of six kinds (also). (The two), Śiva and Śakti are supreme (transcendent) and inferior (immanent). (87cd-89)

The sequence of the parts (of the Krama) (*pada*), which is both supreme (transcendent) and inferior (immanent), is within the Supreme Sky which is both supreme (transcendent) and inferior (immanent). The Gander (Haṁsa) within the energy of the vital breath is full of the supreme (power) which is both sequential and non-sequential (*kramākramaparā*).[84] (90)

शक्तिमध्यगतस्तूष्णी[४२६] तूष्णीमध्ये[४२७] कदम्बकम्[४२८] ।
कदम्बान्ते[४२९] भवेद् बिल्वं[४३०] बिल्वान्ते[४३१] चित्तचिञ्चिणी[४३२] ॥ ९१ ॥

चिञ्चिणी परमा शक्तिर्भगस्था तु[४३३] भगात्मनि[४३४] ।
अन्तःस्थं[४३५] महिमानन्दं[४३६] महिमाज्ञा[४३७] कुलक्रमे[४३८] ॥ ९२ ॥

महिमा[४३९] च[४४०] परा शक्तिः[४४१] महिमा च[४४२] अनामिका ।
मनना[४४३] च मनाद्या[४४४] च अनन्ता सा अनामिका[४४५] ॥ ९३ ॥
अनामान्तर्गता[४४६] ज्येष्ठा[४४७] सा च[४४८] भिन्नकलोदिता[४४९] ।

स्वपक्षज्ञानकर्तारः[४५०] पक्षापक्षविभेदकः[४५१] ॥ ९४ ॥
अभेद्यभेदकानन्दः[४५२] शिवो हंसप्रकाशकः[४५३] ।

ज्ञात्वा पञ्चप्रकारोघं[४५४] संकेतं सिंहकं[४५५] स्मृतम् ॥ ९५ ॥
सिंहकं[४५६] विपरीतस्थं ऐंकारं[४५७] करणादपि ।???
विलोमादुद्भवेच्छ्रेयं[४५८] निस्तरङ्गं[४५९] तदा[४६०] पदम् ॥ ९६ ॥

पदक्रमं[४६१] पदोच्चारं[४६२] विचारं समनावरम्[४६३] ।
अमृतीशकलातत्त्वं[४६४] सिंहत्वं[४६५] च महाधिपः[४६६] ॥ ९७ ॥
सर्वान्तपदमुद्धृत्वा[४६७] विशेत् तत् परमं पदम्[४६८] ।
पदपिण्डाक्षरौघे[४६९] तु पदपिण्डाक्षराक्षराः[४७०] ॥ ९८ ॥

क्षराक्षरनिरोधेन[४७१] सञ्चिन्त्यात्मपरिग्रहम्[४७२] ।
तिष्ठाम्यहं[४७३] तदा काये निरानन्दे निरौपमे[४७४] ॥ ९९ ॥

The Silent One (the Transmental) resides in the centre of power,[85] while the Kadamba (Tree) is in the centre of the Silent One. The Bilva (Tree) is within the Kadamba (Tree), while the Tamarind (Tree) (*ciñciṇī*) of the mind-stuff (*citta*) is within the Bilva.[86] (91)

Ciñcinī is the supreme power. She resides in the Yoni (*bhagasthā*) within (the reality that is) the Yoni (*bhagātman*). It is the inner bliss of Greatness (*mahimā*) which is the Command of Greatness (*mahimājñā*) in the Kulakrama.[87] (92)

Greatness is the supreme (power) and Greatness is (the goddess) Nameless (*anāmikā*). That (goddess) Nameless (is the power of) reflection (*mananā*); the first (principle) of the mind (*manādyā*), she is endless. Jyeṣṭhā is within the Nameless and has arisen from the differentiated energy (*kalā*) (of the vital breath). (93-94ab)

In (his) own polarity (*pakṣa*) (beyond the opposites) (Śiva) is the agent of knowledge who separates the two polarities (*pakṣāpakṣa*) (of the opposites). He is the bliss of the one who divides the indivisible. (He is) Śiva who illumines the Gander. (94-95ab)

Once known, the fivefold current is said to be the Convention of the Lion. The letter of the lion is AIṀ which is reversed with respect to the instrument (of mantra). Then, because it is in the reverse order (*viloma*), the most excellent, waveless plane (of being arises).[88] (95cd-96)

1) The sequence of the parts (of the Krama), 2) the utterance of the parts (of the Krama), 3) reflection (*vicāra*) and 4) the Equal One (*samanā*), which is the best, 5) the principle of energy (*kalā*) of the Moon (*amṛtīśa*), 6) the state of the Lion, and 7) the Great King (Bhairava) - once one has laid hold of the plane at the end of all (of them), one should enter the supreme plane. (These are) the words, seed-syllables (*piṇḍa*) and imperishable letters (of mantra) in the current of the (perishable) words, seed-syllables and letters.[89] (97-98)

Then, having contemplated the (sixfold) form of the Self (*ātmaparigraha*), by blocking the Perishable (*kṣara*) and the Imperishable (*akṣara*), I abide in the incomparable body, which is the Bliss of Stillness (*nirānanda*). (99)

तदा[४७५] कुर्यात्[४७६] त्रिधानन्दं[४७७] त्र्यक्षरा त्रिपथा गतिः[४७८] ।
त्रिविधागतिसंरूद्धा[४७९] आकाशे गतिरागतिः[४८०] ॥ १०० ॥

गतिमागतिं[४८१] सञ्चिन्त्य[४८२] बिम्बोपकरणात्मकम्[४८३] ।
नित्यानन्दं परानन्दं आनन्दं भैरवात्मकम् ॥ १०१ ॥

त्र्यक्षरं त्रिपथातीतं[४८४] त्र्यक्षरं च त्रिधागतम् ।
क्षरं[४८५] सर्वमशेषस्य[४८६] शृङ्गाटाक्षरमेलकम् ॥ १०२ ॥
कैलासे[४८७] मेरुशृङ्गस्य मेरुशृङ्गाटभैरवः[४८८] ।

मन्थानभैरवे[४८९] यज्ञे[४९०] अन्वये सप्तकोटिकम्[४९१] ॥ १०३ ॥
अदिव्ये[४९२] मानुषे[४९३] लोके सिद्ध[४९४] भूम्युपदेशकम्[४९५] ।

इत्याद्यावतारे महामन्थानभैरवयज्ञे[४९६] अन्वये सप्तकोटिप्रमाणे मेरुमार्गविनिर्गते
लक्षपादाधिके आद्यपीठावतारिते[४९७] विद्यापीठमार्गे[४९८] विमलभेदोत्तरषट्क-
निर्णये[४९९] कादिभेदे आज्ञापारमेश्वरे स्वामिनीमते श्रीचतुर्विंशत्सहस्र-
संहितायां अम्बाक्रमभाषिते सिद्धदेव्याभूमिकाधिकारवर्णने[५००]
क्रमोदयो नामानन्दः ॥ ६१ ॥

Then the three-lettered (mantra), which is the triple path on the way (of the breath), generates the threefold bliss. (Thus), when the triple motion (of the breath) has been checked, (one experiences) the coming and going (of energy) in the Sky (of consciousness).[90] (100)

Having contemplated (this) coming and going, (one realises) eternal and supreme bliss which is Bhairava (Himself) who serves the (ultimate) form (*bimba*) (of the deity). (101)

The three-lettered (Vidyā) transcends the triple path, even as it moves threefold (through the triple path). The Perishable (*kṣara*) is all of everything; it conjoins the letters of the Triangle (*śṛṅgāṭa*).[91] (Thus) the Bhairava of the Triangle of Meru is on the (Point which is) Kailāsa of the peak of (the centre of) Meru. (102-103ab)

(In this way) the (scripture of) seventy million (verses)[92] that belongs to the tradition (*anvaya*) of the sacrifice of the Churning Bhairava and is the teaching concerning the planes (of realisation) has been attained (*siddha*) in the profane world of men. (103cd-104ab)

This is the (sixty-first) chapter which is the emergence of the transmission (*kramodaya*) with regards to the description concerning *the Planes of the Siddhas and the Goddesses*. It belongs to the primordial descent into the great sacrifice of the Churning Bhairava in the tradition (*anvaya*) that consists of seventy million (verses) that has emerged on the Path of Meru and (extends) for more than a hundred thousand quarter (verses). It has been brought (down to earth) into the first sacred seat along the path of the Seat of Knowledge (*vidyāpīṭha*). It is the ultimate purport of the Subsequent Six Thousand (verses) of the Pure Division (*vimalabhedottaraṣaṭka*) in the division beginning with 'KĀ' in the venerable scripture of twenty-four thousand (verses) (known as) the *Svāminīmata* of the Supreme Lord's command as uttered within the Tradition of the Mother (*ambākrama*).

द्विषष्टानन्दः

श्रीकौलीश उवाच[१]

देवीनां[२] चैव सिद्धानां भूमिकार्थं मया[३] श्रुतम् ।
पञ्चरत्नस्य षट्कस्य[४] पञ्चकत्रिकभूमिका[५] ॥ १ ॥
कारुण्यात्[६] ब्रूहि[७] मन्त्रज्ञे कथं ज्ञानार्णवं भवेत्[८] ।

श्रीवक्रा उवाच[९]

पञ्चेन्द्रियगुणव्याप्तिः[१०] पञ्चरत्नोदयक्रिया[११] ॥ २ ॥
क्रियायोग[१२] समासेन[१३] पञ्चरत्नानि पञ्चसु[१४] ।

ब्रह्मा[१५] विष्णुस्तथा रुद्र ईश्वरश्च[१६] सदाशिवः[१७] ॥ ३ ॥
शिवकरणं[१८] चैकत्र चिरायुर्भवते[१९] तदा ।

पञ्चैतानि[२०] कलायुक्त्या[२१] पञ्चरत्नान्वितानि[२२] च ॥ ४ ॥
पञ्चमुद्राप्रयोगेण[२३] कारणं रत्नपञ्चकम् ।

रत्नैकं[२४] रत्नमध्यस्थं रत्नोदरपुटीकृतम्[२५] ॥ ५ ॥
रत्निकारत्नमासाद्य[२६] रत्नवज्जायते मनः[२७] ।

मनोरत्नं[२८] समैकत्वे[२९] स्थिरप्रकृतिबुद्धिमान्[३०] ॥ ६ ॥
तदा रत्नोदिताम्नाय[३१] ज्ञेयवृत्तिः[३२] प्रजायते ।

CHAPTER SIXTY-TWO

The Planes (of Realisation) of the Five Jewels

The venerable Kaulīśa said:

I have heard the (teaching) concerning the Siddhas and the goddesses in accord with the reality of the planes (of realisation) (*bhūmikārtha*). O knower of mantra, out of compassion (for the fettered), tell (me about) the plane of the Five Jewels, the group of six, the group of five and the three.[1] (In short) how is the ocean of knowledge?[2] (1-2ab)

The Yoga of Action relating to the Five Jewels

The venerable (goddess) Vakrā said:

The act of manifestation (*udaya*) of the Five Jewels is the (process of) pervasion of the powers (*guṇa*) of the five senses.[3] (I will tell you) in brief about the Yoga of Action and the Five Jewels within the (groups of) five. (2cd-3ab)

Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva - when (this), Śiva's instrument (of mantra is brought together) in one place, (one acquires) long life.[4] (3cd-4ab)

These five, in accord with (their) energies (*kalā*), are linked to the Five Jewels. (Moreover) the Five Jewels (as a) group serves as the cause (of attainment) by applying the five gestures (*mudrā*) (when they are recited).[5] (4cd-5ab)

The one Jewel is in the midst of the Jewels and has been encapsulated (by them).[6] Once (that) Jewel, which is the one (energy of all) the Jewels, has been acquired, the mind (*manas*) becomes like a jewel. (5cd-6ab)

When the Jewel of the Mind is in a state oneness and equality, the wise man's nature (becomes) stable. Then the modality (of consciousness) which is the object of realisation (*jñeyavṛtti*) operates as the teaching that has arisen from the (five) Jewels. (6cd-7ab)

ज्ञानमध्यगतं[३३] ज्ञेयं[३४] व्याप्तिर्ज्ञेयान्तरे[३५] स्थिता ॥ ७ ॥
तदा पलितनिर्णाशं[३६] कल्पैकेन तु जायते[३७] ।
एवमाम्नाययोगेन पञ्चरत्नानि चाभ्यसेत्[३८] ॥ ८ ॥

विकल्पक्षीणचित्तस्य[३९] सिद्ध्यते तु रसायणम्[४०] ।
विकल्पमोहनाशे[४१] तु[४२] विकल्पस्त्वमने स्थितः[४३] ॥ ९ ॥

विकल्पस्य क्षयं कृत्वा[४४] तदा सिद्धिर्न[४५] संशयः ।
चान्द्रयोगमशेषात्मा[४६] प्रकृतिः स्वात्मपञ्जरम्[४७] ॥ १० ॥

गुणत्रयनिरोधेन दृश्यते चन्द्रवत् पदम्[४८] ।
चान्द्रचारक्षयं[४९] लक्षं[५०] रविलक्षं[५१] परित्यजेत्[५२] ॥ ११ ॥

त्यजनादपि शुक्राभ्यां[५३] परा व्याप्तिर्निगद्यते[५४] ।[५५]
परस्य[५६] परतत्त्वस्यापरतत्त्वं[५७] निराकृतम्[५८] ॥ १२ ॥

पराकाशे[५९] परो[६०] बिन्दुः[६१] पञ्चरत्नानि पञ्चकम् ।
तच्छक्तिपद्मगर्भस्थं[६२] त्रिकुलकुलवृक्षकम्[६३] ॥ १३ ॥

कुलवृक्षं[६४] च देवीनां ज्ञात्वा सिद्धो भवेन्नरः[६५] ।
भैरवं शक्तिगर्भस्थं[६६] त्रिकुलं षट्करोधितम्[६७] ॥ १४ ॥

गगनाकाशवत्[६८] तिष्ठेद्[६९] गगनं[७०] गगनोपमम्[७१] ।
गकारं गगनानन्दं[७२] गगनस्थं[७३] परामृतम्[७४] ॥ १५ ॥

(When) the object of knowledge is (experienced as being) within knowledge, the pervasion (of conciousness is experienced) within (every) object of knowledge. Then by (the power of a) single thought, (the yogi's) grey hairs are destroyed (and his youth is restored). In this way, one should practice the Five Jewels by means of the Yoga of the Tradition (*āmnāyayoga*).[7] (7cd-8)

One whose mind is free of thought constructs acquires the draught of immortality (*rasāyaṇa*). When the delusion of thought has been destroyed, thought is established in (the reality) devoid of mind (*amana*).[8] (9)

Once one has destroyed thought, (one) certainly (achieves) success (*siddhi*). The Yoga of the Moon is the Self of all things. Nature (*prakṛti*) is the cage of one's own Self. (10)

The (supreme) plane is perceived (beautiful) as the Moon by checking the three qualities (of Nature). The goal is to bring the motion of the Moon to an end. (Similarly), abandon the Sun as a focus of attention (*lakṣa*).[9] (11)

It is said that the supreme form of pervasion of the supreme principle (is achieved) by abandoning the two (flows of) vital seed (lunar and solar) even as the lower principle is abandoned. (12)

The Supreme Point in the Supreme Sky is the pentad (consisting of) the Five Jewels. It is the Kula Tree of the triple Kula within the womb of that Lotus of Power. (13)

A man achieves perfection (*siddha*) once he has known the Kula Tree of the goddesses.[10] Bhairava is in the womb of power and the triple Kula is fixed (in its place) by the group of six.[11] (14)

The Five Worlds of the Five Jewels

Gaganaloka

The Sky (*gagana*) (where the Yoginīs reside) is like the sky. It persists like the space of the sky.[12] The letter Ga is the bliss of the Sky. It is the supreme nectar in the Sky. (15)

सविसर्गं[75] विसर्गस्थं समनाम्बाधिकारकम्[76] ।

परापरपरा शक्ति:[77] पद्मपत्राक्षराक्षरम्[78] ॥ १६ ॥
अक्षरं[79] च पकाराख्यं[80] पवनाकृति चाक्षरम्[81] ।[82]

मकारं[83] कालपर्यन्तं[84] मकारं[85] शक्तिविग्रहम्[86] ॥ १७ ॥
आपूर्णं सर्वरत्नेषु[87] मकारं च[88] चतुर्थकम्[89] ।
मकाराकाशमध्यस्थं[90] स्वयं मातरविग्रहम्[91] ॥ १८ ॥

कलैर्युक्तं[92] नकाराख्यं[93] नकाराख्यमिति[94] ध्रुवम् ।
गसपमनरत्नान्ते[95] लीयते[96] च[97] परे पदे ॥ १९ ॥

पदपञ्चकभेदत्वाज्जीवनं[98] ब्रह्मग्रन्थिगम्[99] ।
परे[100] धाम्नि गत: शक्त्या[101] शक्तिविकरणात्मक:[102] ॥ २० ॥
करणेन्द्रियकर्मस्य[103] क्षयं कर्मस्य तत्क्षणात् ।

Svargaloka

The emission of (the letter) Sa is established in emission (*visarga*) and has authority over the Mothers of the Equal One (*samanā*).[13] (16ab)

Pavanaloka

The supreme energy that is both supreme (transcendent) and inferior (immanent) is the imperishable letter of the letters (*akṣarākṣara*) on the petals of the Lotus (of the Point).[14] The 'imperishable' (*akṣara*) is called the letter Pa. It is the letter whose form is the Wind (*pavana*). (16cd-17ab)

Martyaloka

The letter Ma (extends up to) the end of time. The form of the letter Ma is power (*śaktivigraha*). Filled (with vitality), amongst all the Jewels, the letter Ma is the fourth one. Located in the midst of the space of the letter Ma, it bears (spontaneously) of itself the form of the Mothers.[15] (18)

Nāgaloka

The (Jewel) called the letter Na is conjoined with the (all the) energies. The Stable One (*dhruva*) is the (Jewel) called the letter Na. (The individual soul) merges into the supreme plane at the end of the Jewels Ga, Sa, Pa, Ma and Na. (19)

Liberation

Life (*jīvana*) is located within (Vāgbhava) the Knot of Brahmā[16] by splitting apart the five planes (of the Five Jewels). (The individual soul) who is made up of the transformations of energy (*vikaraṇātmaka*) has entered the supreme abode along with power. (When this happens) the Karma of the one who is the activity (*karman*) of the senses is destroyed at that very moment.[17] (20-21ab)

सटकः[१०४] पटहश्चैव[१०५] साटकः[१०६] पटलस्तथा[१०७] ॥ २१ ॥
संयोगमुभयोर्ज्ञात्वा[१०८] चिरायुर्भवते[१०९] तदा ।

असृकपात्रसरोजत्व[११०] विरजज्ञानपर्वतः ॥ २२ ॥
कुलवृक्ष[१११] च देवीनां ज्ञात्वा सिद्धो भविष्यति[११२] ।

नर नार नगा[११३] चैका[११४] नर नारान्तकस्तथा[११५] ॥ २३ ॥
नरभावगति[११६] ज्ञात्वा तदा भावाभिषेचनम्[११७] ।
सेचन[११८] चाभिषेकस्य[११९] पिण्ड[१२०] क्षुभ्यति[१२१] तत्क्षणात् ॥ २४ ॥

आकाशं विमलानन्द[१२२] समुद्रादभिषेचन[१२३] ।
विभवानन्दयोगेन तदा मुक्तो दिगम्बरः ॥ २५ ॥

भरणादपि रत्नस्य विरजस्य[१२४] अभेदनम्[१२५] ।
यावच्चोत्पद्यतेऽवस्था[१२६] सा[१२७] चाज्ञा[१२८] रत्नपञ्चकम्[१२९] ॥ २६ ॥
निराशीकृतचित्तस्य[१३०] निरोधकरणाम्भसा[१३१] ।
ज्ञात्वा रत्नोपदेशं तु[१३२] रत्नाज्ञा[१३३] सिद्ध्यते ध्रुवम्[१३४] ॥ २७ ॥

रत्नैक[१३५] रत्नमध्यस्थं रत्नोदरपुटीकृतम्[१३६] ।
रत्नाक्षरं तु कौलीश[१३७] कौलिक[१३८] रत्नपञ्चकम् ॥ २८ ॥

एवमाद्यावतारं तु श्रीमच्चन्द्रपुरोद्धतम्[१३९] ।
आद्यं तव[१४०] मया प्रोक्त[१४१] पञ्चरत्नं रसायणम्[१४२] ॥ २९ ॥

रत्नोदरपरानन्द[१४३] विकासं चैव[१४४] चिन्मयम् ।
मनोरत्नकलाढ्यं च[१४५] रत्नमेक[१४६] परापरम् ॥ ३० ॥

The Sonic Energies of the Five Jewels and their Formation[18]

Sa, Ṭa, Ka and Pa, Ṭa, Ha along with Sā, Ṭa, Ka and Pa, Ṭa, La[19] - one (is destined to have) a long life, if one known's how they are both united.

(21cd-22ab)

The Lotus of the Vessel of Blood and the Luminous (*viraja*) Mountain of Knowledge[20] - one will be successful once one has known the Kula Tree of the goddesses.[21] (22cd-23ab)

NARA, NĀRA, NAGĀ, and one NARA followed by NĀRĀNTAKA, then the consecration of Being (*bhāvābhiṣeca*)[22] (takes place) once known RAGA[23] BHĀGAVATI. (This is) the sprinkling of the consecration. (Then having exhaled and inhaled)[24] the body is aroused in that very moment. (23cd-24)

The Sky is pure bliss, the consecration from the Ocean (of Knowledge).[25] Then, by the union of the bliss of generation (*vibhavānadayoga*), the (Yogi) clothed with the Void (*digambara*) is liberated. (25)

Again, by filling the Jewel and the oneness of (Bhairava), the luminous one, a state arises which is the Command corresponding to the Five Jewels for one whose mind has been freed of craving by means of the water that checks (the fluctuation of the mind) (*nirodhakaraṇa*). Once known the teaching of the Jewel, the Command of the Jewel is certainly successful.[26] (26-27)

The syllable AIṀ - the Great Jewel and the Sixteen Lunar Vowels of the Five Jewels

(Vāgbhava) the one Jewel is in the midst of the Jewels and has been encapsulated (by them).[27] The letter of the Jewel is Kaulīśa, the group of Five Jewels is Kaulika.[28] (28)

In this way the primordial descent (into the world) (*ādyāvatāra*) (of Kaulīśa) has been extracted from (the Point which is) the venerable City of the Moon. I have told you about the Five Jewels, which is the foremost (*ādya*) alchemical potion. (29)

Within the Jewels is supreme bliss and the (state of) expansion which is consciousness. The Jewel, is the supreme (transcendent) and inferior (immanent) (reality), endowed with the energy of the Jewel of the Mind.[29] (30)

गुहान्तस्थ[१४७] महारत्नं एक[१४८] षोडशधा[१४९] स्थितम् ।
षोडशाक्षरभेदत्वाद्[१५०] ऐंकारं रत्नमक्षयम्[१५१] ॥ ३१ ॥

षोडशभिश्च[१५२] संतिष्ठेद्[१५३] भवभेदं मनोत्तरम्[१५४] ।
योन्यार्णवं च[१५५] ऐंकार[१५६] ईकाराक्षरभूषितम्[१५७] ॥ ३२ ॥
कलियुगे[१५८] स्थिता:[१५९] सार्धं[१६०] कुमुदस्थसुतेजसा[१६१] ।

अ आ इ ई चतूरत्ना[१६२] अग्रस्था:[१६३] कामरूपके ॥ ३३ ॥

उ ऊ ऋ ॠ च रत्नस्था दक्षस्था[१६४] जालरूपगा:[१६५] ।
त्रेतायुगसमुद्भूता दक्षकौमारभूषणा:[१६६] ॥ ३४ ॥

ऌ ॡ ए ऐ चतूरत्ना[१६७] वामस्था:[१६८] पूर्णदेवता:[१६९] ।
द्वापरयुगमासाद्य[१७०] शेखराज्ञासमुन्नता:[१७११७२] ॥ ३५ ॥

ओ औ अं अ: चतूरत्ना[१७३] मध्यस्थाश्च[१७४] उडालये[१७५] ।
कृते[१७६] युगेऽक्षरा भान्ति[१७७] खेचराज्ञा स्वयंप्रभा ॥ ३६ ॥

एवं षोडशधा[१७८] रत्ना:[१७९] कलारत्नानि[१८०] षोडश[१८१] ।
कथितास्तु[१८२] क्रमात्[१८३] सर्वे[१८४] प्रधाना रत्नपञ्चका:[१८५] ॥ ३७ ॥

अकारं च इकारं च[१८६] ए ऐ[१८७] रत्नोदयेषु[१८८] च ।
अ:कार:[१८९] पञ्चमो[१९०] ह्येते[१९१] पञ्चरत्नप्रदीपका: ॥ ३८ ॥

चन्द्रपूर्यक्रमायाता:[१९२] पञ्चैते[१९३] पञ्चविंशति:[१९४] ।
उद्धृता[१९५] दशभिर्भेदैर्ज्ञात्वा[१९६] परपदं लभेत्[१९७] ॥ ३९ ॥

साटक: पटकश्चैव सावक: पटहस्तथा[१९८] ।
टटह:[१९९] पटहानन्द[२००] पञ्चरत्नोपदेशकम्[२०१] ॥ ४० ॥

Located within the Cave, it is the one Great Jewel[30] with sixteen aspects. Conjoined as it is with the sixteenth vowels, the syllable AIṀ is the imperishable Jewel. (31)

The condition (*bhavabheda*) (formed) with the sixteen (vowels) is beyond mind. The syllable AIṀ is the Ocean of the Yoni. It is adorned with the letter Ī.[31] In the Age of Strife, all (the vowels) abide (within it) along with the radiant energy within the white lily (*kumuda*) (of the Point). (32-33ab)

1) The four Jewels A, Ā, I and Ī are in the fore part (of the Triangle) in Kāmarūpaka. (33cd)

2) The (letters) U, Ū, Ṛ and Ṝ in the Jewels are in the south in Jālandhara's form (*jālarūpa*). Generated in the Tretā Age, they are the ornament of the Kaumāra (mountain) in the south. (34)

3) The four Jewels, ḷ, Ḹ, E and AI are the deities of Pūrṇa and are located in the north. Having reached the Dvāpara Age, they are elevated by the Command at the summit (of existence). (35)

4) The four Jewels, O, AU, AṀ and AḤ are in the middle, in the abode of Uḍa. (These) letters shine in the Kṛta Age. The Command of the Skyfarer is self-luminous. (36)

In this way, the Jewels are of sixteen kinds. The Jewels of the energies are sixteen.[32] (Thus) I have told (you) about all the main groups of Five Jewels, in due order.[33] (37)

The letters A and I and E and AI amongst the arising of the Jewels and the letter AḤ as the fifth - these are the energizers of the Five Jewels.[34] (38)

These five (along with the other letters) that have come from the transmission of the City of the Moon make twenty-five.[35] They are extracted with ten divisions. Having known (this), one attains the supreme plane. (39)

The Combinations of the States and Sonic Energies of the Five Jewels

Sā, Ṭa, Ka along with Pa, Ṭa, Ka and Sā, Va, Ka and Pa, Ṭa, Ha, (this along with) Ṭa, Ṭa, Ha the bliss of Pa, Ṭa and Ha is the teaching concerning the Five Jewels.[36] (40)

अहिमध्यस्थितं[२०२] रत्नं[२०३] रत्नमध्यस्थितो[२०४] रविः[२०५] ।
तदा रत्नेश्वराख्यो हि[२०६] विख्यातो वक्रिकामते[२०७] ॥ ४१ ॥

कुम्भं कुम्भात्[२०८] परं कुम्भं रविकुम्भाक्षरादिषु[२०९] ।
आदिवर्गकलाः[२१०] भेद्य[२११] पञ्चव्याप्तिः[२१२] प्रवर्तते ॥ ४२ ॥

आवृतिस्त्रिगुणावस्था[२१३] वृत्तिः[२१४] प्राणात्मिका[२१५] भवेत् ।
भावनानन्दचैतन्यं[२१६] रत्ननाथाधिकारकम्[२१७] ॥ ४३ ॥

अरत्नस्य तरत्नस्य रत्नयोर्मणिपुद्गलम्[२१८] ।
पुद्गलान्ते[२१९] स्थिता रत्ना आनन्दं[२२०] मणिरत्नकम्[२२१] ॥ ४४ ॥

मणिरत्नोऽस्य रत्नस्य रत्नस्य मणिबन्धकम् ।[२२२]
मणिरत्नप्रयोगेन[२२३] रत्नयोगमुदाहृतम्[२२४] ॥ ४५ ॥
रत्नस्य तु विचित्रस्य[२२५] मणिरत्नप्रकाशकः[२२६] ।

विपरीतक्रमादेव मणिरत्नं[२२७] च[२२८] काञ्चनम् ॥ ४६ ॥
काञ्चनं च[२२९] हिरण्यस्य[२३०] हिरण्यं ब्रह्मबीजकम्[२३१] ।
ब्रह्मनाडीविभेदेन[२३२] ब्रह्मजीवोपदेशकम्[२३३] ॥ ४७ ॥
उपदेशोऽपवर्गस्य[२३४] विरजस्य च गोलकम्[२३५] ।
ब्रह्मांशकविशुद्धेन[२३६] ब्रह्मवेधं सदोदितम्[२३७] ॥ ४८ ॥

सदोदितचिदा[२३८] भाति[२३९] उन्मत्तब्रह्मचर्यकम्[२४०] ।
ब्रह्मचर्यं[२४१] च विमलं[२४२] व्रतमेतच्च[२४३] पञ्चकम्[२४४] ॥ ४९ ॥

The Jewel is in the middle of the Snake (Kuṇḍalinī). The Sun is in the middle of the Jewel.[37] Then it is called the Lord of the Jewels, who is well known in the *Vakrikāmata.* (41)

The jar (*kumbha*) that (comes) from the jar is the Supreme Jar amongst the letters etc of the Jar of the Sun.[38] The pervasion of the five (Jewels) takes place by dividing up the energies of the (vowels which are the) first class (of letters).[39] (42)

The state of the three qualities is that of a continuous cyclic return (*āvṛti*) and the activity (*vṛtti*) is that of the breath. The authority of the Lord of the Jewels is the consciousness of the bliss of contemplation. (43)

The gem of the individual soul (*maṇipudgala*) is that of two Jewels, namely, the Jewel A and the Jewel Ta. The Jewels are within the individual soul. Bliss is the Jewel of the Gems (*maṇiratnaka*).[40] (44)

(This is) the Jewel of the Gems (*maṇiratna*) of this Jewel, the jewel bracelet (*maṇibandhaka*) of the Jewel. It is called the Yoga of the Jewels by the application (*prayoga*) of the Jewel and the Gems.[41] The Jewel of the Gems illuminates the wonderfully varied (*vicitra*) Jewel (which is the Five Jewels in unity).[42] (45-46ab)

By the reverse sequence (one attains) the Jewel of the Gems and Gold.[43] (This gold is) the Gold (*kāñcana*) of the Golden One (*hiraṇya*). The Golden One is (Vāgbhava) the seed-syllable of Brahmā. It teaches (the nature of) Brahmā and the living soul by splitting apart the Channel of Brahmā. It is the teaching concerning liberation and is the Ball of (Bhairava) the Luminous One (*viraja*). The piercing of (the Cavity of) Brahmā (at the apex of immanence) takes place constantly impelled by the pure aspect of Brahmā (which is his energy).[44]
(46cd-48)

The practice of celibacy mad (with passion) (*unmattabrahmacaryaka*) is made manifest by (this liberated and) perpetually active consciousness. The pure practice of celibacy is the Vow[45] and that is the group of five (Jewels). (49)

एवं ब्रह्माक्षराकाशं आकाशमिति[२४५] पञ्चधा[२४६] ।
पञ्चधात्मासमायुक्तं[२४७] पञ्चात्मन:[२४८] प्रकाशकम्[२४९] ॥ ५० ॥

आकाशं[२५०] पञ्चधा भित्त्वा[२५१] व्योमं[२५२] भित्त्वा तु[२५३] पञ्चधा ।
पञ्चधाज्ञानमेकत्र[२५४] पञ्चपञ्चोपदेशकम्[२५५] ॥ ५१ ॥

पञ्चपञ्चात्मिका[२५६] शक्ति:[२५७] पञ्चपञ्चात्मिका क्रिया[२५८] ।
पञ्चपञ्चकलाव्याप्ति:[२५९] पञ्चरत्नानि[२६०] चोच्चरेत्[२६१] ॥ ५२ ॥

विसर्गस्थं यदा[२६२] रत्नं तुर्यस्थं रत्नपञ्चकम् ।
मुद्रापञ्चकयोगेन[२६३] अध्वानं[२६४] रत्नपञ्चकम्[२६५] ॥ ५३ ॥

नाडीरत्नत्रयं[२६६] शोध्य[२६७] एका नाडी विशिष्यते[२६८] ।
शुद्धाशुद्धं[२६९] पुरं कृत्वा[२७०] विशुद्धिर्जायते[२७१] तदा ॥ ५४ ॥

शिवीकरणचित्तस्य[२७२] शिवा[२७३] नि:संगता[२७४] वपु:[२७५] ।
स्थिरां पिण्डगतिं[२७६] लब्ध्वा[२७७] तदा[२७८] वै[२७९] ब्रह्मचर्यकम् ॥ ५५ ॥

व्रतं चर्या व्रतं[२८०] शक्तिर्व्रतं[२८१] चैकत्वतां गतम्[२८२] ।
सुगतिविद्धचित्तस्य[२८३] चैतल्लिङ्गगतिर्भवेत्[२८४] ॥ ५६ ॥

एवं रत्नोपदेशं तु[२८५] यत्रस्थं[२८६] रत्नपञ्चकम्[२८७] ।
एवं[२८८] पञ्चोपदेशं तु वृक्षे तु[२८९] पश्चिमे गृहे[२९०] ॥ ५७ ॥

The Five groups of Five[46]

1) In this way Space is the Space of (Vāgbhava) the letter of Brahmā and is fivefold. 2) Conjoined with the fivefold Self, it illumines 3) the Self of the five (energies). (50)

Once burst through 4) the fivefold Space (*ākāśa*) (of the worlds) and 5) the fivefold Sky (*vyoman*) (of the elements), the fivefold knowledge (all together) in one place is the teaching of the five (groups of) five. (51)

Power consists of (these) twenty-five. Action consists of (these) twenty-five. (It is) the pervasion of the twenty-five energies (*kalā*). (Thus) one should utter the Five Jewels. (52)

The Vow of the Five Jewels

If the Jewel is established in emission, then the Five Jewels are established in the fourth (state).[47] By uniting (them) with the Five Gestures,[48] the group of Five Jewels (becomes) the (cosmic) path.[49] (53)

Once the three Jewels of the channels (*nāḍīratnatraya*) have been purified, the one channel remains (*viśiṣyate*).[50] Then, having made the impure abode pure, the pure condition (*viśuddhi*) arises. (54)

The body of one whose mind (is engaged) in transforming (all things) into Śiva is propitious (to realisation) and detached.[51] (An authentic) state of continence (is attained only) when one has achieved a stable corporeal state (*sthirā piṇḍagati*). (55)

The Vow (of the Five Jewels)[52] is (right Kaula) conduct (*caryā*). The Vow is power (*śakti*) and it has attained a state of oneness. That is the (stable) state (*gati*) of the subtle body (*liṅga*) of one whose mind is shot through (*viddha*) with bliss (*sugati*).[53] (56)

The Tree of the Five Jewels

Such is the teaching concerning the Jewels. The Five Jewels are located where the teaching concerning the five is, namely, on (Vāgbhava) the Tree in the Western House.[54] (57)

पश्चिमगृहनाथस्य[२९१] वृक्षमूर्तिर्भगोदरे[२९२] ।
भगस्योदरवृक्षं[२९३] तु यत्रस्थं[२९४] रत्नपञ्चकम् ॥ ५८ ॥

वृक्षान्तर्भावितानन्दो[२९५] रत्नवृक्षं[२९६] तदुच्यते ।
तदेयं पञ्चरत्नस्य कैलासोपरिसंस्थितम्[२९७] ॥ ५९ ॥

एवं[२९८] मन्त्रोदयौघं[२९९] तु[३००] विख्यातं रत्नपञ्चकम्[३०१] ।
एकानेकविभेदैस्तु[३०२] गोत्रं[३०३] तत् पञ्चरत्नकम् ॥ ६० ॥

गोत्रलिङ्गं[३०४] तदाकारं भेदै:[३०५] षोडशभि:[३०६] स्थितम्[३०७] ।
पञ्चरत्नविभेदेन[३०८] गोत्रममरिकाक्रमम्[३०९] ॥ ६१ ॥

क्रमान्ते[३१०] क्रममध्यस्थं पञ्चरत्नं शिवेच्छया ।
पराकाशप्रयोगेन[३११] तदानुष्ठानसंग्रहम्[३१२] ॥ ६२ ॥

स्वकुलस्य अधिष्ठानं[३१३] अधिष्ठानं च[३१४] भैरव:[३१५] ।
तच्च[३१६] पञ्चप्रकारं तु[३१७] पञ्चविंशात्मकं[३१८] कुलम्[३१९] ॥ ६३ ॥

कुलरत्नं कुलेशस्य[३२०] कुलमार्गक्रमादपि[३२१] ।
विचारं षड्विधं[३२२] कृत्वा तदा ज्ञानोपदेशकम्[३२३] ॥ ६४ ॥

दृढलक्षं स्मृतं ज्ञानं[३२४] ज्ञानं च[३२५] दृढलक्षणम्[३२६] ।
लक्षलक्षणमध्यस्थं[३२७] ज्ञानं तत्त्वस्वरूपत:[३२८] ॥ ६५ ॥

कारणैकं[३२९] मनो विद्वान्[३३०] तूष्णीमध्यगतं मन:[३३१] ।
तदा निर्वाणमायाति विभवानन्दकौलिकम्[३३२] ॥ ६६ ॥

The form (*mūrti*) of the Tree of the Lord of the Western House is within the Yoni. The Tree within the Yoni is where the group of Five Jewels is located.[55] (58)

The bliss internally contemplated within the Tree is said to be the Tree of Jewels. That (Tree) of the Five Jewels is on the top of Kailāsa.[56] (59)

In this way, the Five Jewels have been explained as the current of the arising of mantra. That is the clan of the Five Jewels with both its single and multiple varieties (*ekānekavibheda*). (60)

It is the Liṅga of the Clan (*gotra*), the form of which is divided into sixteen aspects.[57] The clan is the Transmission of Amarikā (the Imperishable Goddess).[58] (This is so) by virtue of the division of the Five Jewels.[59] (61)

The group of Five Jewels is, by Śiva's will, in the middle of the Krama and within the Krama.[60] It is worshipped (*anuṣṭhāna*) by applying the Supreme Space. (62)

(The Supreme Space) is the foundation (*adhiṣṭhāna*) of its own Kula and the foundation is Bhairava. And that (Space) is of five types (constituting) the Kula of twenty-five.[61] (63)

(Vāgbhava) the Jewel of Kula belongs to (Bhairava) the Lord of Kula. Having generated the awareness (*vicāra*) which is of six types also from the (root) transmission of the Path of Kula[62] then (one attains) the teaching that imparts (supreme) knowledge.[63] (64)

A firm mark (that is, a clearly understood object) is said to be knowledge[64] and knowledge is its firm (and certain) characteristic (*dhṛdhalakṣaṇa*). Knowledge in its true (ultimate) nature is in the centre between the mark and its characteristic. (65)

The one cause (of all things) is the mind (*manas*), the learned one. The mind is within (Vāgbhava) the Silent One.[65] (When one realises this) then *Nirvāṇa* comes, which is the Kaula (union of Śiva and Śakti that gives rise to) the Bliss of Generation (*vibhavānanda*). (66)

कौलीशस्य[३३३] तु[३३४] मध्यस्थं[३३५] कमलाकृतिगोलकम् ।
स च वै कौलिकानन्दः[३३६] सकलं[३३७] तत् प्रगीयते[३३८] ॥ ६७ ॥

सकलं निष्कले[३३९] कृत्वा[३४०] निष्कलं[३४१] सकलात्मनि[३४२] ।
तदा योगः प्रवर्तेत[३४३] शान्तज्ञानोपदेशकः[३४४] ॥ ६८ ॥

खर्परैकं[३४५] कपाटं[३४६] तु कपाटस्य तु खर्परम्[३४७] ।
खर्परैकः[३४८] परो भावः[३४९] अन्ते व्याप्तिः [३५०]स्फुटीकृता[३५१] ॥ ६९ ॥

खर्परस्य[३५२] खकारस्य उदितो[३५३] वै[३५४] शशिर्यदा[३५५] ।
तदा सा शाम्भवीमूर्तिर्भावग्राह्या प्रपद्यते[३५६] ॥ ७० ॥

खकारस्य मकारं तु[३५७] मकारस्य सकारकम्[३५८] ।
सकारान्ते[३५९] हकाराख्यं[३६०] हकारान्ते[३६१] विसर्गयोः ॥ ७१ ॥

पञ्चरत्नस्य[३६२] पात्रेदं[३६३] अष्टात्रिंशत्कलायुतम्[३६४] ।
मुद्रापञ्चकसंपूर्णं[३६५] शशिपात्रमुदाहृतम्[३६६] ॥ ७२ ॥

आपूर्णगतिचित्तस्य[३६७] मकारं[३६८] संप्रयोजयेत् ।
ऊ:र्धचन्द्रपुरं[३६९] कृत्वा वीरसिद्धिर्भवेत्[३७०] तदा ॥ ७३ ॥

वीरवीरेन्द्रयोगीनां[३७१] रत्नं[३७२] रत्नाकरादपि[३७३] ।
टकाराक्षरमध्यस्थं[३७४] वीरशूलप्रकाशकम्[३७५] ॥ ७४ ॥

अस्यैव रत्नपिण्डस्य[३७६] सहजौजपदाङ्किताम्[३७७] ।
कलां[३७८] सप्तादशीं[३७९] कृत्वा वीरपाशान्[३८०] निकृन्तयेत्[३८१] ॥ ७५ ॥

The Ball, in the form of a Lotus, is in the centre of the Lord of Kaula.[66] Indeed that is Kaulika bliss, which is said to be (its) differentiated (*sakala*) (aspect). (67)

Having placed the differentiated (*sakala*) into the undifferentiated (*niṣakala*) and the undifferentiated into the differentiated then (that form of) Yoga arises that teaches the knowledge of the (one) tranquil (reality) (*śāntajñāna*).[67] (68)

The Five Jewels of the syllable HSKHPHREṀ

The one Skull is the Door Panel. It is the Skull of the Door Panel. The Skull (*kharpara*) is the one supreme state of being. (Thus the state of) pervasion within (*ante*) has (then) been made clearly manifest.[68] (69)

If the Moon of the letter Kha of the Skull (*kharpara*) has risen (and is active) (*udita*), then the form (*mūrti*) of Śambhu's energy (Śāmbhavī) can be grasped (in her essential) being (*bhāvagrāhyā*).[69] (70)

The letter Ma belongs with the letter Kha and the letter Sa belongs with the letter Ma. The one called the letter Ha is at the end of the letter Sa. The one at the end of the letter Ha is in the two emissions (*visarga*) (Ḥ).[70] (71)

This is the Vessel of the Five Jewels. It has thirty-eight energies (*kalā*).[71] Completely filled with (the energies of) the five Gestures, it is called the Vessel of the Moon. (72)

One should apply the letter Ma of the mind whose dynamic state is complete (*āpūrṇagati*). Then, once fashioned the City of the Half-moon, (one attains) the hero's accomplishment (*vīrasiddhi*).[72] (73)

The Jewel of the the yogis who are heroes and lords of the heroes (has comes) from the (Triangle which is the) mine of jewels.[73] The one who illumines the hero's spear (*vīraśūla*) is in the middle of the imperishable letter Ṭa.[74] (74)

Once fashioned the seventeenth energy of this Body of the Jewel (*ratnapiṇḍa*), marked with the plane of innate vitality (*sahajaujapada*), one should burst asunder the hero's fetters. (75)

खकारं[३८२] च[३८३] फकारं[३८४] च रकारतेजबृंहितम्[३८५] ।
पञ्चपीठेश्च संभेद्य वह्निविषनियोजितम्[३८६] ॥ ७६ ॥
कर्तरी[३८७] सा समाख्याता[३८८] पाशस्य[३८९] त्रिविधस्य[३९०] च ।

शोधनी[३९१] देवता काली [३९२]मर्मभेदपुरान्तिका[३९३] ॥ ७७ ॥

कमलं[३९४] कर्तरीशस्य[३९५] विषस्य अमृतालयम् ।
प्रयोगेदं[३९६] पुरा[३९७] शोध्यं[३९८] अभक्ष[३९९] भक्षयेत्[४००] तदा ॥ ७८ ॥

सुविलीनगतैर्भावैर्मुक्तोऽमुक्तो[४०१] न संशयः[४०२] ।
निःसंशयमतिं[४०३] कृत्वा तदा कारणमादिशेत्[४०४] ॥ ७९ ॥

षट्त्यागात्[४०५] सप्तमे मुक्तिः[४०६] पञ्चत्यागाद्[४०७] जितो[४०८] मनः ।
भवने[४०९] नित्ययोगीनां[४१०] रौद्रीं[४११] ज्ञात्वा[४१२] पदं[४१३] लभेत् ॥ ८० ॥

आर्णवस्य[४१४] अशेषस्य अमरिका[४१५] परा[४१६] क्रिया ।
सर्वद्वन्द्वपरित्यागात् हृदयं[४१७] लभते[४१८] नरः ॥ ८१ ॥

करवीरं करवीरं करवीरकरं[४१९] तथा ।
विकरालं[४२०] करालं च कराली[४२१] पुनः[४२२] कर्तरी ॥ ८२ ॥
उदयं[४२३] संप्रदायं[४२४] तु[४२५] संवर्तं[४२६] कर्तरीकरम्[४२७] ।
कर्तरी मेरुमाला तु[४२८] कपालं[४२९] कर्तरीयुतम् ॥ ८३ ॥

कर्तृत्वे करणं ज्ञानं कार्यकारणयोगतः[४३०] ।
तदा सा परमा शक्तिः संवर्तं[४३१] करवीरकम्[४३२] ॥ ८४ ॥

विपरीतस्य[४३३] वृक्षस्य यदा जायेत[४३४] कौलिकी[४३५] ।
तदा उभयमेलापं[४३६] रत्नानां च परस्परम्[४३७] ॥ ८५ ॥

The letter Kha and the letter Pha intensified with the radiant energy (*tejas*) of the letter Ra, united with the five sacred seats (of the *Praṇavas*) and conjoined with Fire (Ha) and Poison (Sa) is said to be the Scissors (*kartarī*)[75] of the threefold bondage (*pāśa*).[76] (76-77ab)

(She is) Kālī, the deity who purifies and destroys the abode (of the body with its) diverse vulnerable points (*marman*).[77] (77cd)

The Lotus of Kartarīśa, the Lord of the Scissors, is the abode of the nectar of poison (*viṣa*) (the state of pervasion). This method should be purified first, then one should eat what cannot be eaten.[78] (78)

With (the host of) existing things well merged (in the one absolute reality), one who is bound (*amukta*) is undoubtedly free (*mukta*). Then, having freed the mind from doubt, one should teach the cause (*kāraṇa*) (of liberation).[79] (79)

Liberation is (attained) on the seventh (plane) by abandoning the (first) six. By abandoning five,[80] the mind is conquered.[81] Once one has known Raudrī within the eternal abode of (realised) yogis, one attains the (supreme) plane. (80)

Amarikā (the Immortal Goddess)[82] is the supreme activity of the entire ocean (of the Yoni). By abandoning all duality man attains the Heart (of the deity). (81)

The Cremation Ground

Karavīra, Karavīra and Karavīraka, Vikarāla, Karāla, Karālī and, again, Kartarī (the Scissors),[83] the Dawn (*udaya*), the Tradition (*saṁpradāya*), Saṁvarta and the Ray of the Scissors (*kartarīkara*), the Scissors, the Rosary of Meru[84] and the Skull conjoined with the Scissors. (82-83)

When (the power of the agent, that is, his) agency is present (and functioning), mantra (*karaṇa*) is the noetic consciousness (*jñāna*) engendered by the union of the (universal) cause and (its) effect. Then that same supreme power is Saṁvarta which is Karavīraka.[85] (84)

When the Kaulikī (power) of (the goddess's syllable), the inverted Tree arises, then the union (*melāpa*) takes place of both (the instrument and the agent) and of the Jewels with one another. (85)

परस्परमनो माया[४३८] पश्यते[४३९] च गमागमम्[४४०] ।
परापरप्रभेदस्य[४४१] परापरपरस्य[४४२] च ॥ ८६ ॥

एवं परस्परं ज्ञानं उदयास्तमनोभयो:[४४३] ।
महदाकाशगा[४४४] मूर्तिरपरपरमूर्तिमान्[४४५] ॥ ८७ ॥
तदा ज्ञानशलाका च[४४६] मूर्तामूर्ता ह्युभौ[४४७] क्रमात् ।

गमूर्तश्च समूर्तश्च[४४८] पमूर्तमनिलस्य[४४९] तु ॥ ८८ ॥
ममूर्तमपरं तत्त्वं[४५०] नमूर्तं[४५१] पञ्चमं[४५२] पदम् ।

मूर्तिपञ्चपुरैकत्वान्मथनादपि[४५३] रश्मय:[४५४] ॥ ८९ ॥
वर्तते च गुणावाप्ति:[४५५] समुद्रादिव[४५६] मन्थनात्[४५७] ।

मन्त्रो[४५८] मन्त्रोत्तरा मुद्रा[४५९] मन्त्रमुद्रा च कर्णिका ॥ ९० ॥
विकराला च मुद्राख्या[४६०] प्रयोगं मन्थनात्मन:[४६१] ।

विपरीतगतिज्ञानं[४६२] विपरीतं च सिंहकम् ॥ ९१ ॥
विपरीतमनामा[४६३] च विपरीतक्रमात् क्रमम्[४६४] ।
तत्रैव चापरं ज्ञानं[४६५] श्लोकानि[४६६] द्वादशानि च[४६७] ॥ ९२ ॥

श्मशानं[४६८] वीरसिद्धानां[४६९] चक्रमेलापकारणम्[४७०] ।
कुर्यात्[४७१] तन्मन्त्रमार्गे तु[४७२] विद्यैका[४७३] षट्सु[४७४] भेदत: ॥ ९३ ॥

The mind (based on) mutual (reciprocal relationship) (*parasparamanas*) is Māyā, that perceives the coming and going (of the energy of the deity to and fro from the Void that relate to) the division into supreme and inferior of the supreme (reality) which is both supreme (transcendent) and inferior (immanent).[86] (86)

Such is (their) mutual knowledge (of one another), namely, (the knowledge of) the arising and falling away of both (in consonance with the rythmn of creation and destruction). (Thus) the form (*mūrti*) (of the deity) present in the Void of Power (*mahadākāśa*) possess (both) a supreme (transcendent) form and a lower (immanent one). Then (the syllable of the goddess) the Scalpel of Knowledge (*jñānaśakākā*) is both with form and without form, successively (one after another). (87-88ab)

The (principle whose) form is Ga and the one whose form is Sa (along with) the one whose form is Pa, which is Fire. The one whose form is Ma is the lower (immanent) principle and the one whose form is Na is the fifth.[87]

(88cd-89ab)

By virtue of the unity of the abode of the five forms and by churning (it to arouse their power), rays (of energy issue from them and) one acquires (divine) qualities just as (precious things are produced) from the (cosmic) ocean by churning (it). (89cd-90ab)

(The Gestures corresponding to the five) are Mantra, Mantrottarā, Mantramudrā, Karṇikā, and the Gesture called Vikarāla (all of which are part of) the application of the churning (that arouses the energies of the Jewels).[88]

(90cd-91ab)

Knowledge (of these mantras) is in a reverse modality (*viparītagati*). The (mantra of the) Lion is in reverse and the mind which is the New Moon is in reverse. (Indeed the entire) Krama is in the reverse sequence.[89] Again, the other (*apara*) knowledge that is (also present) there is (the mantra called) the Twelve Verses.[90] (91cd-92)

One should fashion the cremation ground of the accomplished heroes (*vīrasiddha*) which is the cause of the union that takes place in the Wheel (*cakramelāpa*). (Thus), on that Path of Mantra,[91] there is (only) one Vidyā which is divided into the six (parts of the Krama).[92] (93)

दीपक[४७५] पञ्चरत्नस्य पात्रस्य कमलस्य[४७६] च ।
मुद्रा पञ्चशलाका[४७७] या[४७८] नाभिरेकाक्षरा भवेत्[४७९] ॥ ९४ ॥
पञ्च[४८०] कुर्याच्च[४८१] आद्यन्ते[४८२] पञ्चरत्नैश्च[४८३] योजिता:[४८४] ।
वीरवृत्तिस्तदा[४८५] भाति[४८६] वीरो वीरत्वमिच्छति[४८७] ॥ ९५ ॥

वीरपञ्चकपञ्चानां[४८८] पञ्च वीरा[४८९] क्रमान्वये[४९०] ।
अन्वयं[४९१] पञ्चधा[४९२] ज्ञात्वा वीरसिद्धिश्च[४९३] पञ्चधा[४९४] ॥ ९६ ॥

वीरमुद्रा तथा चैका[४९५] वीरैका मुद्रमालिनी[४९६] ।
भवच्छेदकरी[४९७] माया षड्विधा[४९८] ज्ञेया[४९९] मालिनी ॥ ९७ ॥

मालिनी पञ्चकान्तस्था[५००] ऐँकाराक्षरदीपिता[५०१] ।
षड्भिर्भेदक्रमं[५०२] देव[५०३] युग्मपञ्चविपर्ययात्[५०४] ॥ ९८ ॥

कारणं[५०५] पञ्चरत्नानां लिङ्गैकं[५०६] षट्प्रभेदत:[५०७] ।
मूलभूतं क्रमाचारं[५०८] ज्ञात्वा पञ्चोपदेशकम्[५०९] ॥ ९९ ॥

पञ्चपञ्चकमध्यस्थं[५१०] पञ्च पञ्चाक्षराणि[५११] च ।
निरपेक्ष:[५१२] परो[५१३] भाव:[५१४] दुर्विज्ञं[५१५] रत्नपञ्चकम्[५१६] ॥ १०० ॥

दुर्गमस्य उपायं तु[५१७] कदम्बाख्यं[५१८] विसर्गयो:[५१९] ।
करणान्तर्गता[५२०] शक्ति: शक्ति:[५२१] कर्णान्तरे[५२२] स्थिता ॥ १०१ ॥

शक्ति: कर्णं[५२३] तथा मन्त्रं[५२४] ज्ञात्वा तूष्णीशमाचरेत्[५२५] ।
तूष्णीमध्यगतस्तूष्णी[५२६] स[५२७] च ऐँकारसंज्ञया[५२८] ॥ १०२ ॥

The energizer (*dīpaka*) of the Five Jewels,[93] the Vessel (*pātra*),[94] the Lotus,[95] and the Gesture,[96] which is the scalpel of the five (Jewels), and the navel (*nābhi*), which is the (Vidyā of) one syllable.[97] Again, place the Five (*Praṇavas*) at the beginning and end conjoined with the Five Jewels.[98] Then the hero's state (*vīravṛtti*) becomes manifest.[99] (Indeed) a hero desires the condition of a hero. (94-95)

In the Krama lineage (*anvaya*)[100] there are five heroes of the five groups of five heroes.[101] Once one has known the fivefold lineage, the accomplishment of the hero (*vīrasiddhi*)[102] is fivefold. (96)

Again, the Gesture of the Heros (*vīramudrā*) is one. (There is) one heroine (*vīrā*), namely, the Mālinī of Gesture (*mudramālinī*). One should know that Mālinī, who is of six kinds, is Māyā who cuts through (fettered) existence.[103] (97)

Mālinī is at the end of the group of five (*Praṇavas*) energized by the syllable of the letter AIṀ. O god, the Krama is (formed) with the six divisions and by reversing the pair of five (*praṇavas*) (*yugmapañcaviparyaya*).[104] (98)

(Thus, Vāgbhava) the one Liṅga with six divisions is the cause of the Five Jewels. (This can be understood) once one has known the practice of the Krama (*kramācāra*) which is the root (of all the mantras) and the teacher of the five.[105] (99)

It is hard to know the Five Jewels in the midst of the five groups of five[106] and the five (groups of) five letters. Independence (*nirapekṣa*) is the supreme condition (*bhāva*). (100)

The means (to attain) that which is hard to achieve is (the *maṇḍala*) called Kadamba within the two emissions.[107] Power is within the instruments (of mantra). It is within the instruments (of mantra) that power resides. (101)

Once known power, the instrument (of mantra) and mantra, one should practice (as does the) the Silent Lord. The Silent One is in the centre of the (one) silent[108] (reality) and is called the letter AIṀ. (102)

पञ्चरत्नस्य[५२९] विज्ञेय[५३०] ऐंकार[५३१] पञ्चरत्नकम् ।
भूमिका[५३२] पञ्चरत्नस्य ओघज्ञानसुभास्वरा[५३३] ॥ १०३ ॥
ज्ञात्वा मुक्तिर्न[५३४] संदेहो[५३५] इत्याज्ञा रत्नपञ्चके[५३६] ।

इत्याद्यावतारे माहमन्थानभैरवयज्ञे[५३७] अन्वये सप्तकोटिप्रमाणे मेरुमार्गविनिर्गते लक्षपादाधिके आद्यापीठावतारिते[५३८] विद्यापीठमार्गे विमलषट्कनिर्णये कादिभेदे आज्ञापारमेश्वरे पञ्चरत्नभूमिकाधिकारवर्णने[५३९] क्रमोदयो नामानन्दः ॥ ६२ ॥

One should know that the letter AIṀ is the Jewel of the Five (Jewels) of (the one reality which is the) Five Jewels. The (inner) plane (*bhūmikā*) of the (experience of the) Five Jewels is the beautifully radiant knowledge of the currents (of mantras) (*oghajñana*). Once it is known, (one) certainly (attains) liberation. This is the Command within the Five Jewels. (103-104ab)

This is the (sixty-second) chapter which is the emergence of the transmission (*kramodaya*) with regards to the description concerning *the Planes (of Realisation) of the Five Jewels*. It belongs to the primordial descent into the great sacrifice of the Churning Bhairava in the tradition (*anvaya*) that consists of seventy million (verses) that has emerged on the Path of Meru and (extends) for more than a hundred thousand quarter (verses). It has been brought (down to earth) into the first sacred seat along the path of the Seat of Knowledge (*vidyāpīṭha*). It is the ultimate purport of the Pure Six Thousand (verses) (*vimalaṣaṭka*) in the division beginning with 'KĀ' of the Supreme Lord's command.